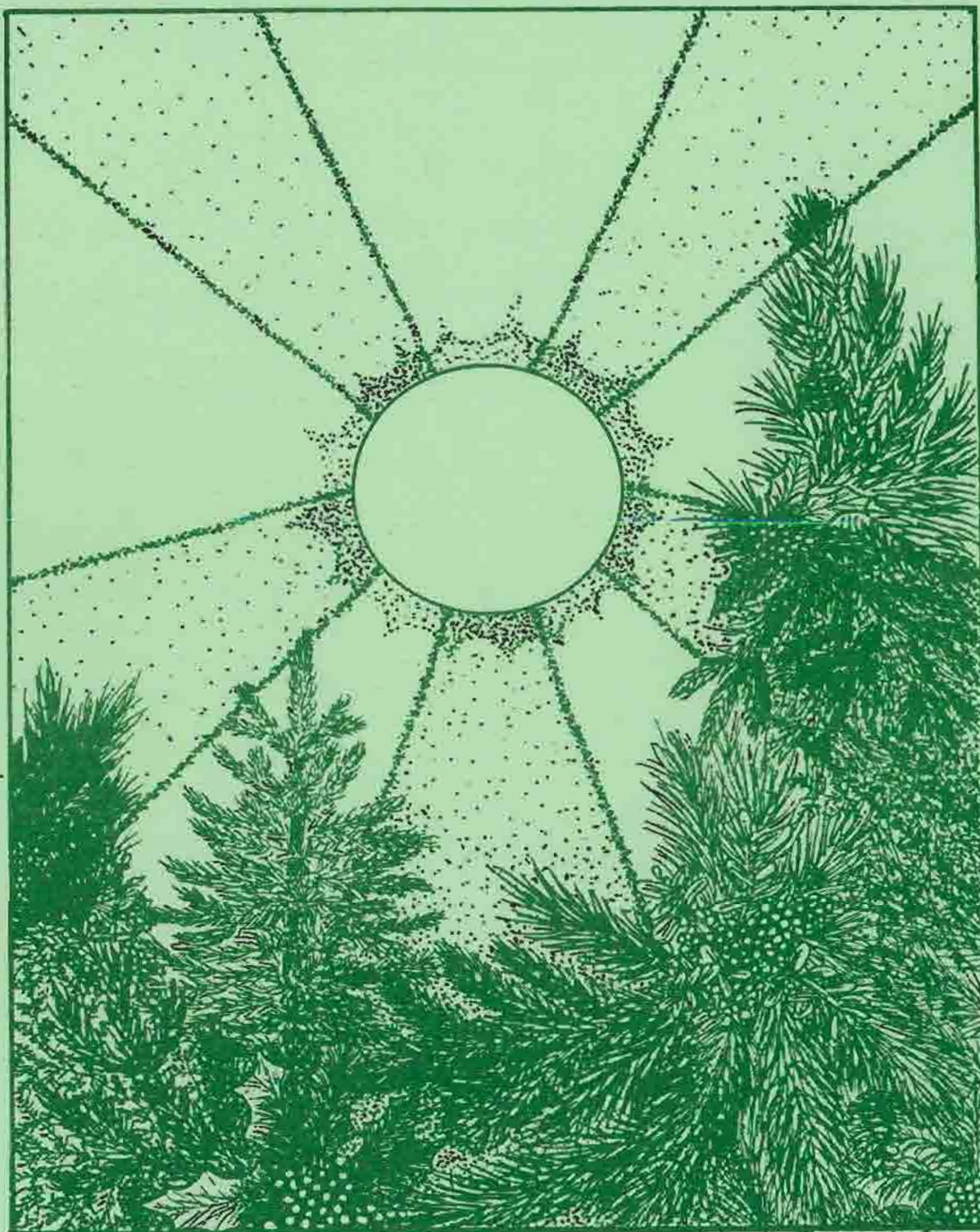


Oak Leaves

January 1997

The quarterly journal of ADF



Yule (Winter Solstice)

Starbringer '95

Oak leaves is the quarterly journal of An tDraiocht Féin: A Druid Fellowship, Inc. It is intended to be both a newsletter informing members and the community of ADF's activities, as well as a forum for our scholarly and artistic explorations.

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Full page: \$200

Half page: \$120

Quarter page: \$70

Business Card: \$50

Submissions: Oak Leaves welcomes submissions of artwork, articles, poetry, letters to the editor, and anything else that might be of interest to our members. If space is constrained, preference will be given to submissions from ADF members. Text should be typed double-spaced with one-inch margins. Electronic submissions are fine (preferred, in fact), as long as they are in ascii format on IBM-compatible diskettes or sent via email. Artwork should be black and white or grey-scale, and amenable to being scanned. Due to handling costs, submitted materials will not be returned to the sender.

The Chronicker and assistant editors reserve the right to edit all submissions as they see fit. They will, however, make all reasonable efforts to inform the author of any changes prior to publication. Grammar and typos will be corrected without notification.

All submitted material remains the property of the author/artist. Copyrights should be respected, and articles should not be reprinted without express permission from the author. All opinions expressed in Oak Leaves are those of the authors of the articles, and not necessarily of ADF.

Submission deadlines are as follows: January issue: December 7; April issue: March 7; July issue: June 7; October issue: September 6.


Copies of the text material in this publication may also be found on ADF's web page, at <http://www.adf.org>

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Chronicler's Corner

By: Jaguar

elcome to the first issue of ADF's newest publication. As the child of both *News from the Mother Grove* and *Druids' Progress*, this magazine will endeavor to combine the best features of both, while being somewhat less of a drain on our resources (we hope!).

My long-term vision for this journal is broad. I'd like it to rival not just pagan magazines, but non-pagan ones as well. With a glossy cover, professional artwork, articles recognizable for their scholarship, and outstanding fiction, *Oak Leaves* will be the banner for our organization as we continue to grow and prosper.

Today, however, my desire is to make *Oak Leaves* a reflection of ADF. It will be of the members, by the members and for the members. Updates on activities within our organization will form the core of the content, along with educational articles from our SIGs and Guilds, scholarly works from our sages and others, and pieces of interest to Our Druidry and the pagan community generally. We will focus not only on research about our ancient heritage, but also on issues of concern in our modern world. I hope it will be informative, entertaining and thought-provoking, promoting lively exchanges between our readers and growth of our organization.

There have been some other changes, as well. *Oak Leaves* will be published quarterly. Subscriptions are part of the membership benefits of ADF, and may not be purchased separately at this time. To subscribe to *Oak Leaves*, one

becomes a member of ADF. Individual issues are available for purchase, however.

There is one outstanding piece of business remaining from *Druids' Progress* (DP), and that is to honor unfilled subscriptions. These will be handled as follows:

- A card in this issue of *Oak Leaves* allows each subscriber to indicate his/her preference for the disposition of remaining issues. The address label on this issue of *Oak Leaves* indicates how many, if any, issues remain in your subscription. Each outstanding issue of DP is valued at \$3.75.

- ADF members can choose either to receive a full refund, donate the funds to ADF or apply the funds to future membership fees.

- Non-members may choose to receive a full refund or an equivalent number of issues of *Oak Leaves*. This can be accomplished by returning the enclosed card, or at any other time by sending a written request to the Scribe at the Main ADF address.

- All funds received for new subscriptions to DP will be returned with an explanation of the publications change.

With this, we open a new chapter in our history. As always, I strongly encourage your participation, in whatever medium best suits you. Together, we will make *Oak Leaves* a journal truly reflective of Our Druidry.



By: Deb Kest

ADF's New Study Program

ADF's Study program has long been considered one of the most comprehensive in the Pagan Community.



The Athenian Acropolis was dedicated to Athena, a goddess of war, wisdom and skilled crafts.

Georges Dumézil, founder of the discipline of comparative mythology as it is practiced today, made the important discovery that the Indo-European cultures that he studied had in common a tripartite division of society. He called the three parts "functions" rather than classes because in less feudal societies, the same person could fulfill more than one function. In some cultures, an individual could be a warrior at time of war, and an agrarian during peacetime. The three functions that Dumézil found were: the sovereignty function, which was divided between a magico/religious side and a judicial side; the warrior function; and the producer function. These functions are commonly referred to as "first," "second" and "third" functions respectively.

Until now, ADF's Study Program was primarily designed to train clergy. The role of clergy, as representative of the magico/religious side of the first function, is obviously important. In ancient times, it was up to the priest to fulfill the community's role in maintaining the order of the cosmos. He makes offerings at the appropriate times, in the appropriate ways, to the appropriate deities. If these offerings were not made, the community would not have fulfilled its side of the "cosmic contract" with the gods, and would suffer as a consequence.

As ADF has matured, we have recognized the importance of the other functions in our practice as well. The single most important difference between the old Study Program and the new one

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The three Dumézilian functions form the foundation of ADF's Study Program.

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is in our commitment to training a wider range of specialties, reflecting all three of Dumézil's functions.

Some have expressed concern that this reflects a change in the ideology of our training, away from a generalist model towards a specialist paradigm. They fear that we will sacrifice important elements of training which fall outside the narrow educational requirements of the specialist. This charge cannot fully be answered until the requirements are determined.¹ But

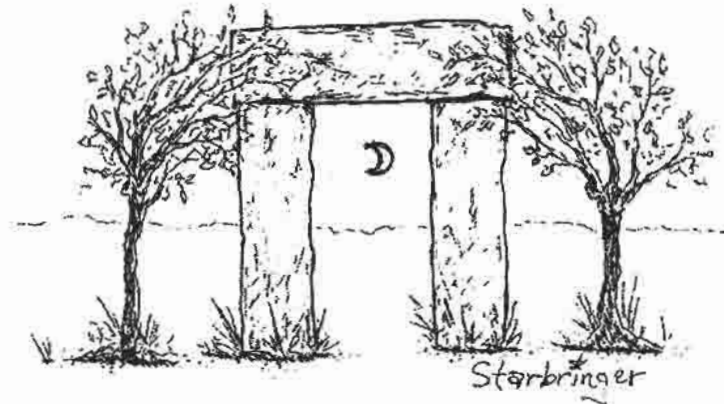
Everyone in the program, regardless of specialty, will be expected to fulfill General requirements.

although we can not fully abate these fears at this time, we have made a commitment to three different kinds of requirements.

Everyone in the program, regardless of specialty, will be expected to fulfill General requirements. These will involve religious education, ethics, history, some magical training, etc. The second kind of requirement is the Functional requirement. These relate to the three Dumézilian functions, and are for the purpose of putting into context the role of the specialist. Because a bard, for example, is first function, she or he will need to understand his or her role in upholding the cosmic order. This involves a deeper understanding of magic, especially as it relates to bardic skills, a thorough understanding of liturgy and the bardic role within it, etc. In contrast, a

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¹ We are still at least six months away from the time when the Mother Grove will vote on the actual requirements.



The Study Program encourages all its participants to explore and achieve in as many areas as they like, from music to magic to worship to the warrior's arts.

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warrior, as a member of the second function, needs to understand his or her role as protector of boundaries. This involves a strong understanding of boundaries and how to uphold them, whether socially through etiquette, diplomatically through conflict resolution techniques, or physically through a proper use of force.² The functional requirements for first, second and third functions thus will vary, but in each case will prepare the specialist for the wider role he or she is meant to play. They are intended to broaden the training of the specialist beyond his or her field of expertise. Hopefully between General and Functional requirements we can allay the concern that the new program will not demand a broad base of skills and knowledge from all its students.

The third kind of requirement is the Specialist requirement. Here more than anywhere we seek to live up to our motto, "why not excellence?" One criticism of the

² These are meant purely as examples to illustrate the point that the functional requirements for the different functions will vary. They are not intended to be exhaustive of the actual functional requirements, which have yet to be determined.)

old program was that it sacrificed excellence in one area in exchange for competence in many areas. In order to avoid that criticism in the new program, we have put the guilds in charge of reviewing the current program, updating reading lists, determining curricula for courses and requirements for the program, and administering that portion of the program. We expect the guilds to be headed by those most competent in each specialty, and that they will work together to best decide what role their specialty should assume within our practice, and how best to train people to fulfill that role. We hope that by shifting the majority of the administration of the Study Program from the individual preceptor to the guild preceptors (and their assistants/faculty), under the supervision of the ADF Preceptor, that students will benefit from the knowledge and experience of those who are specialists in their fields of interest.

The Council of Lore will be composed of a representative, (the guild preceptor), from each guild whose specialty will be taught in the Study Program. The Council's official

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Owls have long been a symbol of wisdom and learning.

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responsibility is to determine the General and Functional requirements, subject to the approval of the Mother Grove. It is our hope that they will also unofficially work together to solve whatever administration problems come up, whether with individual students, with courses, etc.

Some have expressed concern that by putting the administration of the Study Program into the guilds, we will be opening it up to guild politics, which may favor some individuals over others. We have worked to include several avenues of response in case an individual feels that his training or his advancement is being affected by guild politics. An individual can speak directly to the guild preceptor, the ADF Preceptor, or the Members' Advocate, who can take his case before the Mother Grove, which has final authority on all matters concerning the Study Program. Also, all circle advancements will be reviewed by the ADF Preceptor prior to approval to ensure consistency.

Many have asked what they can do until the Study Program is up and running. As I write this, the Mother Grove is debating which specialties to include in the Study Program. Although we do not know yet which specialties will be approved, it is crucial to the success of the program as a whole that people get involved with the guilds. We need both to pool our resources and to find out what specialties are of most interest to the people who want to go into the Study Program. So I encourage all who are interested to contact me and let me know their area of interest, or to contact the guilds of their interest directly.

Hopefully this helps to explain the changes being made from the old study program to the new. If you have further questions, please contact me, preferably through e-mail (ADF-Preceptor@adf.org) or over the phone (401)785-9605.

Editor's Note: For more information on some of the decisions that have been made to date, please see the Mother Grove Minutes, on page 51.






By: Fox

Fox Tracks

*The Archdruid looks at the
first six months since ADF's
elections.*

s snow begins to blanket our northern landscape I find myself reflecting on the past six months of my life, both as a new father and as your new Archdruid. The demands and delights of these months have been tremendous. Nature, in her boundless wisdom, has balanced the frustrations and insecurities of parenthood with the joyful reward of watching a little person emerge from that tiniest spark of life, welling fresh into a universe of potential.

So too, the long hours of thought and difficult debate among ADF's leadership have begun to, as Vicki

would say, grow corn. We have accomplished much in a short time, with a long laundry list of important decisions, but we are only beginning to pick up steam. It is a daunting task that we have undertaken but I can attest that the leadership's excitement and eagerness for the future is palpable.

Look carefully into the minutes of the Mother Grove in this issue. Hidden among the motions and policies, in the guise of droning bureaucracy, are the telltale signs of a sea change, a cultural shift in ADF. You will see that your leadership has taken strong stands for fairness, consistency and due process while making a clear break with the infighting traditions that have plagued ADF in the past. This is but a small beginning compared to where we are heading.

Symbolic of this new era is the emergence of this magazine. If anything has been learned over the years it is the fact that our publication is a critical asset for meeting the needs of our membership. With the reins of *Oak Leaves* in Jaguar's capable paws, with her proven publication track record and capable support staff, I am confident that it will become one of our main resources for growth and strength over the next few years.

But this isn't her magazine, nor even the Mother Grove's. I suppose that one of the problems with the newsletter that we just retired was inherent in its name, *News FROM the Mother Grove*. *Oak Leaves* is not merely a flier listing the activities of the Board of Directors, it is a herald of the entire membership's growing faith and practice. It is the place

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REGALIA ITEMS NEEDED!

ARE YOU AN ARTIST? A CRAFTER?
AN AUTHOR? A MUSICIAN?

DISTRIBUTE THROUGH ADF'S REGALIA CATALOG!
DONATIONS AND CONSIGNMENTS ARE WELCOME.
ITEMS FEATURING DRUIDRY OR ADF ARE
ESPECIALLY REQUESTED.

CONTACT GWYDION AP' MORRYGAN, C/O SLG, P.O. BOX



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where our compounded efforts meet, information is exchanged and momentum is built.

Certainly, among these pages you will read about the activities of the officers and myself, but if Our Druidry is to prosper there must be articles and notices about what all of you are doing to bring our faith into the 21st century as well. Druidism is not a spectator sport and we're not doing all of this for your entertainment. You, the membership, have the power to determine whether our sapling will wither as a few struggle to keep it alive or thrive with our combined strength, creativity and commitment.

My attitudes about the ownership of this publication also extend to the organization as a whole. For this reason we have included a Membership Survey in this issue. I urge you to invest a few minutes in ADF's future by filling it out and returning it to us. We are sincere in our desire to know your attitudes and concerns about the organization. The information and feedback that you will provide will be an invaluable resource in the work of changing the organization to better serve your needs.

The single most exciting change to date has been the revision of the Study Program. The policy listed in the minutes is the result of a tremendous amount of thought and work, taking us nearly five months to complete! You should be able to get an idea of the overall vision and philosophy behind the changes by reading through the policy itself and Deb's article.

To reiterate Deb's points, in essence the policy will have three primary effects: 1) the original Study Program will be reexamined and improved to serve as the core of our clergy training program; 2) additional specializations will be added to the program for those who wish to contribute to their communities and Our Druidry in ways other than that of the clergy; and 3) you, the membership, will be called upon to participate in the design and implementation of the training programs through the work of ADF's Guilds.

I would also like to bring your attention to the fact that we have had a personnel change on the Mother Grove. One of our Non-Officer Directors, Ann Socolofsky decided that, due to increasing commitments in her personal life, she was no longer able to offer her

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Symbolic of this new era is the emergence of this magazine.

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services to the board. She contributed an important perspective to a number of our debates and the resulting decisions have been the better for her presence among us. We wish her well in her busy life and look forward to the day when she will be able to join us around the leadership table once more. The Mother Grove has recently approved the appointment of Richard Uhler, Senior Druid of Stone Creed Grove to fill the vacated position.

Our organizational experiment of utilizing the Internet for internal communications and outreach is turning out to be an outstanding success. Due in large part to the efforts of our Webmaster, Anthony Thompson, and his very capable helpers we have established ourselves as a strong presence along the Information Superhighway. Our website and discussion areas continue to enjoy great popularity among the on-line community and we are reaching out to new portions of the population like never before. The

Internet has also become the backbone of Mother Grove communications and has increased our capability to do our jobs by making it possible to contact each other on a daily basis. This represents a huge increase over the activity of previous incarnations of the board, especially compared to the old days of telephone calls and letter writing.

You will also notice that we have created a position of Assistant Scribe. At the time that I became involved in the leadership of ADF, Skip Ellison, your hardworking Scribe, was dealing with a tremendous workload. In the past two years we have been working to reduce his duties to a level that were less likely to burn him out and permit the best utilization of his talents. With the creation of this new assistant position we will have three people doing the work that was once all dumped upon him and greatly improve our ability to respond to your inquiries and requests.


There is much more exciting stuff in the works. I don't want to let any cats out of the bag just yet but expect to see an increasing emphasis on Druidry as a spiritual and scholarly discipline in upcoming issues. Until then may you have warm hearths and good cheer.



By: Peter Gold

Marking Sacred Space

Creating sacred boundaries was as important to the ancients as creating political ones is to us.

his article deals with sacred space in two ways. The first is the concept of the Center. The other, equally important aspect of space, is the edges. The concept of the Center is important to ADF ritual. By being at the Center of the Three Worlds, we can travel to any of the Three Worlds, Land, Sea or Sky, or to any other Center. ADF has left the outer boundaries very open, and undefined. By loosely defining the edges of our sacred space, we are allowing late comers to join into the ritual by just walking in.

THE CENTER

In the July 1990 issue of *News from the Mother Grove* (Vol. 3, No. 2), Ian Corrigan had an interesting article on

physically representing the Gods. He suggested using carvings, which could be placed on poles. The carvings could then be lifted over the alter or sacred fire. Ian mentioned how this was common to all European religions. Ian's images of the Deities is very useful for defining the Center of the sacred space. A similar custom of using carvings existed in the Balkan states with regards to the Center.

In the Balkans, the markers that designate the Center, are called *zapis* (South Slavic). The marker is usually "a holy communal or ancestral tree, usually a linden", into which was carved a cross. The *zapis* was not the geographical center, but the sacral center. As implied in Eliade and Stoianovich, the *zapis* connected to the Otherworlds. Sacrifices were offered at the tree. This partially ties in with the Norse concept of Yggdrasill, or World Tree. For ADF, the Sigil or, as Ian mentioned, the carving of a deity, instead of a cross, would be the appropriate decoration. Multiple posts would also be appropriate, one for each deity desired to be represented. In areas where the Grove owns the land, the poles could be left up to permanently define the Center.

THE EDGE

Another concept important to defining sacred space, is that of the Edges. The early European terms for towns and cities generally have as part of their connotation, that of circle or stakes around the town. To mark the outer boundaries, the Balkan people used wreaths attached or carved to posts. The posts could be found near the side of the roads leading into the village. The markers designating the outer boundaries

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Anthro-Archaeology
Special Interest Group

The Anthro-Archaeology
SIG is reforming and
reorganizing. If you are a
member, or are interested in
anthropology or
archaeology, please contact

Londubh@worldnet.att.net

111 Backshell Rd.
Savannah, GA 31404
(912)231-1745

Londubh



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are known as *potka* (South Slav), *omphalos* (Greek), or *mundus* (Roman). These outer markers, effectively said to pre-literate people: "I am the ancestral demon of this community or family. If you are not of my community or family, do not go and do not allow your animals to go beyond the point where I stand because I have the magical power to inflict evil and harm upon those who do not heed the sacred taboo. The community in turn will impose a penalty or fine upon anyone who offends me or disregards my inviolate instructions."

Non-villagers could pass, but if they meant harm, they would be punished. The *potka* acted also to "procure abundance and fertility and to ward off alien and evil spirits". Children were shown the markers as part of a religious ceremony every year, on "Summer's Day".

ADF could use the *potka* symbol in a number of ways. A number of people have insisted that they will not worship in a Grove without erecting "wards", or other protective entities such as "Lords of the Watchtowers", totem animals or similar exclusive boundary markers in the four directions. The *potka*, or similar items can be carried into the Grove area, and then placed at each of the NATURAL entrances. They would not be placed in the four directions, as they are not directional markers, and have no theological relationship to the "Lords of the Watchtowers" or similar directional spirits. If you have one entrance to the Grove, you would have one marker, twenty entrances (for very large spaces) you would have twenty markers. In a permanent working area, the markers would be permanent also.

Since this article was originally written, ADF has added the concept of Outsiders. The Outsiders offering has met the needs of protection for many members of ADF. The Outsiders offerings could be made at the *potka*.

REFERENCES All quotes are from *A Study in Balkan Civilization* by Traian Stoianovich, published by Alfred Knopf, New York, 1967; especially pages 38 to 45 in the chapter on Earth Culture. also read *The Sacred and Profane* by Mircea Eliade, published by Harcourt, Brace, Jovanovich, New York, 1957



In order to be at peace, it is necessary to feel a sense of history - that you are both part of what has come before and part of what is yet to come. Being thus surrounded, you are not alone; and the sense of urgency that pervades the present is put in perspective. Elisabeth Kübler-Ross

By: George Cooney

Calling the Hunter

Our Pagan philosophies help us to understand that death is a natural part of living.

Pagans know life as a process rather than a stasis. For us, being is always in motion. Even when our lives seem steady and predictable, our beliefs tell us we are moving towards the next transition: the Corn plant stands under the Sun, day after Summer day, on its way to the time of seed-making and dying; later, the dry frozen seed will endure for months in the unchanging dark under the Earth, on its way to the time of sprouting and ascent. Our liturgy is based on these transitions; by our ritual celebrations of the turning of the Wheel through the cycle of the year, our minds and spirits are led to rehearse our own journey through growth, death and rebirth.

Issues of death are much in the world's news these days. When should a patient, or a family member, reject medical treatment intended to prolong life? Will assisted suicide become an accepted part of the physician's repertoire? On one hand, we hear of brain-dead individuals kept alive by machines; on the other, we see the prospect of medical rationing, with insurance companies deciding where to allocate scarce treatment resources. Opinions are offered from a multitude of perspectives: social, moral and

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As the wheel turns, so the wild ones play their part in the cycle of life and death.

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economic. We must decide where our own beliefs lead us; what is to be our attitude towards death?

Our Pagan tradition reaches back a long time for answers, back to the days when humans first awakened and began to wonder about the Goddesses and Gods who turned the Wheel. From the teachings of our fathers and mothers in those early

days we learn that life and death are a polarity, like a two ends of a magnet; we see this polarity in our everyday lives, manifested in a constant tension between that which builds and that which breaks down. The familiar yearly cycle, from the rising sprout to the rotting stalk, moves in the space between those poles; and that cycle is reflected in the longer story of our own life's progress.

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Passages



- ∇ There have been a few changes around the Groves:
 - ∇ Good-bye to Garrán Méa Míl and Black Walnut Protogroves.
 - ∇ Welcome to Dragon Mountain Grove.
- ∇ SIGs and Guilds are popping up everywhere!
 - ∇ Welcome to
 - ∇ Callista, head of Alternative Gender and Sexuality SIG
 - ∇ Londubh, head of Anthro-Archaeology SIG
 - ∇ Sylvan, head of Ecology and the Environment SIG
 - ∇ Branawen, head of Kitchen Witches' SIG
 - ∇ Robert Barton, head of Warriors' Guild
 - ∇ Pete Gold, head of Children's Education SIG
 - ∇ Black Tiger, head of the Grove Administrators' SIG
- ∇ Many thanks to Kym ní Dhoireann (Warriors' Guild), Tom Baurley (Archeo-Anthro Guild, ADF Regalia), Bob Little (Black Walnut Protogrove) and Ann Socolofsky (Non-Officer Director) for all their efforts on behalf of ADF.
- ∇ Congratulations to Richard Uhler as he joins the Mother Grove as Non-Officer Director.
- ∇ We've had weddings too!
 - ∇ Larry York and Joan Smith were wed on the 17th of May (New Moon) at Highland Forest in Fabius, NY just prior to sunset. They wrote their own ceremony and Skip Ellison of Muin Mound Grove did the honors.



If you have any announcements you'd like to include in Passages, please send them to Callista, the Passages Assistant Editor, at (614) 698-4058 or evenstar@frogned.net.



ADF Organizational Needs

ADF has need of the following items and services. If you can help, please contact the individual listed.

Thank you!

1. Volunteer driving from Tallahassee, FL area to Michigan to bring ADF Regalia items. Contact Gwydion ap' Morrygan, (313) 485-8632
2. Targeted donations to ADF to allow members of the leadership to attend the leadership retreats and Wellspring Gathering. Contact Fox, (313) 665-8428
3. Experienced person to edit a set of videotapes in order to produce an instructional video of ADF liturgy. Must have access to all necessary editing equipment. Contact Fox, (313) 665-8428
4. Used computers to be donated to Board members and other ADF leaders. Complete systems preferred.

Remember, ADF is a 501(c)3 tax-exempt organization, so all donations of money and materials are tax deductible!

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First, we are conceived and birthed; our potential becomes specific; Spirit forms the word that is us.

Next, we grow into maturity; our life gathers experience and takes its shape; our activity adds to the complexity of the world around us.

Finally, we die; we release our life into Spirit's unlimited potential.

In practice, of course, moving along the Wheel is not easy. Even though we know that death has its place, most of us are not ready to embrace it nor even to think about it. Instead the desire for continued life occupies our will. From the depths of our nature we resist death, and we rage against its approach. When death seems to come too soon, we protest, saying "Oh no! Not yet! Not now!" and there is the sudden desperate screech of brakes, the clawed fingerhold on a rock face, the heart jolted back into rhythm in an emergency room. Instinctively, we act to preserve life. Lugh the Lightbringer, the god who ripens the Corn, symbolized this instinct, and we call upon him in our fight for life.

Yet die we must. As Sherwin Nuland points out in his book, *How We Die*, we must die for the sake of our species; if somehow we contrived to live forever, we would quickly overwhelm our environment's carrying capacity and all perish like lemmings. "Must," in biological terms, thus carries not only its ordinary meaning of inevitability, but also a sense of appropriateness. Our need for death is personified in Herne the Hunter, sometimes called Cernunnos by the Celts.

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!!SUBMIT!!

Drawings, paintings, poems, stories, research papers,
book reviews, letters to the Chronicle, proposals,
announcements, advertising, new stories...

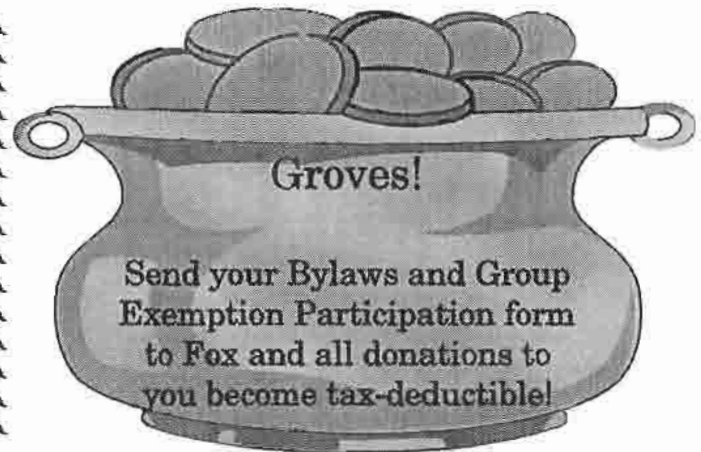
Help make Wellsprings yours!

(Continued from page 16)

He is the god of culling, who takes away life for the sake of balance and health in the world.

There is even a point where we know it is time for death. Those who work with elders or with the terminally ill have seen people come to that point: the demands of continued life become unreasonable in terms of pain, bodily dissolution, failure of dignity, and loss of contact with one's surroundings; when life no longer returns value in measure with those increasing demands, then we begin to see death as timely. Herne's approach does not inspire the same rage and resistance when our instincts tell us death is timely; and when the Hunter has finished, even our mourning has a different flavor. We still grieve the empty space the dead person has left in our lives, but the other, angry sense of life un-lived - of death cheating life - is absent. When someone we know has a timely death, it is easier for us to give inward assent to the ancient truth that life and death - Lugh and Herne - are really showing forth the same Spirit.

What distinguishes the Pagan moral attitude about death is that it affirms the polarity between death and life, without



making that polarity into a duality. We do not label as "evil" the force that moves living things towards death. At one moment we might be fighting with all our strength to save our own life or someone else's; at another moment we might be struggling to let go, so death can play its part. Both efforts are "good" in their season. It is our perception of the timeliness of the death that makes the difference. When death approaches out of season (as we perceive it), we struggle against it at the side of Lugh, the Warrior who brings Light and Life. When we believe life is completed, we are ready to call upon Herne the Hunter.

As the world struggles with present-day death issues, it has much to learn from our old religion. For example, if our health-care delivery system learned the appropriateness (and sacredness) of a timely death, emphasis might shift away from hopeless intervention, and move rather in the direction of honoring the transition. Good pain management, home surroundings, and time for parting interaction with family and friends can help a patient wind up this round of living and get on with his or her death. Perhaps such a shift of emphasis might reduce the demand for assisted suicide, once patients realize that a timely death is

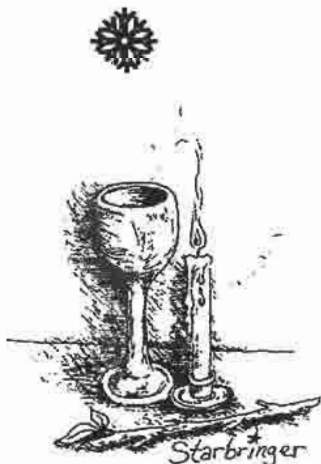
(Continued on page 18)

(Continued from page 17)

available through the mainstream health-care system.

For each of us, it is important to decide the place of Lugh and Herne in our lives. What is "timely death" for us? Will we call the hunter when we can no longer play a round of golf?
make love?
sit our grandchild on our lap?
taste food?
recognize our friends?

Where do we draw this important boundary? The persons closest to us must be part of the decision-making process, as must be our medical caregivers; because when the time comes, we may not be able to express ourselves. Our wishes should be in writing (some states have laws about how the writing is put together) and our friends and doctors should be well aware of what we want. As far as Fate permits, the life-death decision is our own; we should do everything possible so that our journey from this life reflects our beliefs, and honors the Lightbringer and the Hunter between whom our Wheel has turned.



CALL FOR CANDIDATES

MEMBERS' ADVOCATE

THE ELECTION FOR THE POSITION OF MEMBERS' ADVOCATE WILL BE HELD AT THE ANNUAL MEMBERSHIP MEETING AT THE END OF MAY, 1997. IF YOU WOULD LIKE TO BE PLACED ON THE BALLOT TO FILL THIS POSITION PLEASE SEND A NOTE TO THE ADF REGISTRAR, P.O. BOX 7588, PASADENA, TX 77505-7588. THE DEADLINE FOR NOMINATIONS IS MARCH 15TH, 1997.

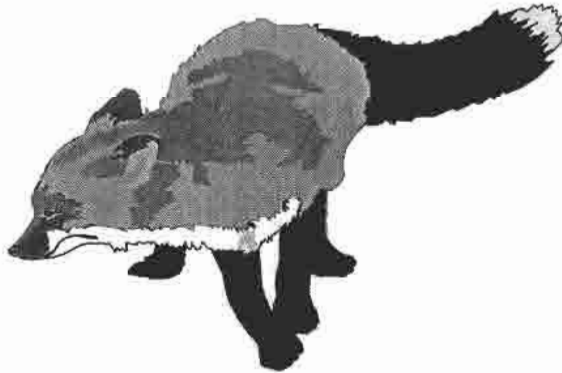
THE MEMBERS' ADVOCATE IS ELECTED EACH YEAR TO SERVE AS AN OFFICER OF THE MOTHER GROVE AND TO REPRESENT THE INTERESTS OF INDIVIDUAL MEMBERS. THE MEMBER'S ADVOCATE ALSO SERVES AS AN OMBUDSPERSON AND A MEMBER OF EVERY COMMITTEE ORGANIZED BY THE MOTHER GROVE.

IT IS STRONGLY SUGGESTED THAT ALL CANDIDATES FOR THIS OFFICE HAVE A PUBLISHABLE PHONE NUMBER AND ACCESS TO EMAIL.

By: Ian Corrigan

Omens for the New Archdruid

*The Gods and Goddesses
spoke to us of fortunate times
ahead.*



On the night of June first, under a full moon, some of the folk of Ár nDraíocht Féin gathered in our nemeton to work for blessings on our newly elected Archdruid, Fox. The weather was fine and clear, the moon bright as silver as our Senior Druids and leaders established the Grove and made offering to the Powers. The rite was worked by many, joined by our growing body of tradition and reverence, and led by Isaac and myself. Following the calls to the Three Kins of spirits, Fox made offerings of fine whiskey to his own ancestors, to the animal ally that guides him, and to his Gods and Goddesses. Isaac administered the oath of an Archdruid, with the edge of the sickle against Fox's neck. The assembled folk witnessed Fox's pledge of himself as an offering to Our Druidry for the length of his term. Isaac made the Prayer of Sacrifice and he, Paul and I gathered to cast and read the omen.

We were impressed.

The form of the omen was four runes. The central rune defined the reading, the other three offered modifiers from the Dead, the Sidhe and the Gods. The runes are listed on the next page (I still remember Old English rune-names the best).

So this was the blessing that the Powers offered to Fox and those of us gathered...

The core blessing was the journey itself. We have set out on our new road, taken our choice at the crossroad and set out. I am reminded that the gloss on Rad

(Continued on page 20)

Archdruidic Omens

<i>Rune</i>	<i>Old English</i>	<i>English</i>	<i>Meaning</i>
Center	Rad	Riding	Journey
Sidhe	Lagu	Lake	Water
Dead	Jera	Year	Harvest
Gods	Wynn	Joy	Ecstasy

(Continued from page 19)

says: 'Fine for those who hear tales at home, less so for those who journey on splendid steeds'

The Sidhe offered the power of the waters. Journey across water is the journey to the Otherworld, into the unknown and wild, and the power of the Earth's most basic sustenance and bounty. A gloss on Lagu says: 'gold glittering in streams.'

The Ancestors offered the power of proper return. The world turns rightly, and what was sown is reaped. 'The profit of all/ and a good summer / and a ripening field.'

The Gods offered the essential power of joy and delight. Wynn means not only simple joy, but the ecstasy of the spirit that carries toward the divine. 'Unhampered by sorrow / bright fruits and bliss / and halls enough.'

This we took as a fine and proper omen. We drank deep of the journey to the unknown, with the bounty on us and joy. So may it be for Our Druidry.



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By: Raven Hecate-Ana Spiritdancer

Great Burdock

Granny Raven's Herb Garden

Look in any ditch along any country road in the Eastern part of the United States and Canada, and you'll find Great Burdock *Arctium lappa*. Look in many back yards and you'll find it there, too. Burdock is one of the most common medicinal plants. It is easily found and is one of the most useful.

Arctium lappa grows to be 2 to 9 feet tall depending on where it is in its growth cycle.¹ It is a biennial plant, which means a plant will generally live for two years.² In the first year it remains quite low to the ground with large, fuzzy leaves which are slightly heart-shaped. The leaves resemble rhubarb, complete with reddish tint to the stalks.³



Arctium lappa

Peterson's Field Guide

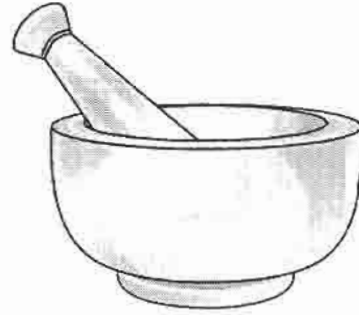
In its second year, Burdock grows its infamous burrs that almost every dog owner has had the pleasure of removing from his or her pet's fur. Before the burrs, this plant has pink to red flowers which look similar to the blooms on a thistle plant.⁴

Great Burdock has been used medicinally for hundreds of years. In Europe, in the 17th Century, Burdock was used to reposition a woman's uterus. By placing it on her head, it kept her womb from prolapsing, or falling from its natural position.⁵ By the same token, if placed on the soles of her feet, it would help the womb fall slightly to assist in childbirth. Placed on the navel it helped keep the child in the womb until it was full-term.⁶ The root was also combined with pine nuts and given to "them that spit foul, mattery, and bloody phlegm."⁷ It could be pulverized and mixed with salt to help "those that are bit by a mad dog."⁸ For snake bites, the juice of the leaves was given with wine.⁹

(Continued on page 22)



*After 'Field Guide to Medicinal
Wild Plants', by Bradford Angier*



(Continued from page 21)

When the Europeans came to the New World, they found that Burdock was among the herbs used by the natives.¹⁰ The Cherokee, Chippewa, Ojibway and Iroquois used it especially for skin diseases.

Not only was *Arctium lappa* used in Native American and European medicine, but it was used in Chinese medicine as well.¹¹ In Chinese herbalism, it is known as Niu Bang and is used as an anti-pyretic.¹² In other words, it is used to help control fevers. It is also reported used in China as an aphrodisiac.¹³

In modern, western herbalism, Burdock root can be used externally for all sorts of skin diseases. It is especially great for eczema and other dry-skin rashes. The leaves are helpful in the treatment of burns and insect bites. This herb also works as a vulnerary, with means it helps heal bruises and cuts.¹⁴

Internally, *Arctium lappa* can be used to help heal kidney and bladder infections.¹⁵ It acts as a diuretic and stimulates elimination of urine.¹⁶ It has also been used in cases of Anorexia nervosa.¹⁷ The digestive bitters contained in Burdock helps stimulate the appetite.¹⁸

Besides being a useful medicinal plant, Burdock is nutritious as well. The roots, young leaves and flower stalks can all be eaten in many different ways. The roots of a first-year plant can be gathered in early to mid-fall, peeled and served with butter.¹⁹ After the green rind is removed, the pith of the flower stalks may be prepared in the same way as the root, or it may be simmered in sugar syrup and eaten as candy.²⁰ The very young leaves of a first-year plant can also be gathered and cooked as greens, with several changes of water during the process, or they may simply be chopped and used in salads.²¹

I have personally used this plant for a few different problems. I once made an ointment for a friend who was suffering from a skin rash caused by stress. It seemed to work nicely for this woman. I have also used the same ointment for my dog who has a bad allergy to flea bites.

My favorite use for Burdock, however, is as a sunburn remedy. I got the recipe for this treatment from a friend who was an anthropology student in Mexico. When she received a severe sunburn, the women of the village treated her with squash leaves which were pulverized in tequila. This formula works in three

(Continued on page 23)

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(Continued from page 22)

different ways. The chlorophyll in the leaves reacts with the skin's melanin to darken the skin slightly, the alcohol evaporates quickly which cools the skin, and tequila is made from a cactus with has similar properties to aloe vera.

I have since experimented with the basic recipe. Instead of squash leaves, I use Burdock leaves. To extract the chlorophyll, you need to boil the leaves in a small amount of water. then I add this to apple cider vinegar. Just for good measure, I add a small amount of aloe vera gel to the mixture. These ingredients re-create the effects of the original recipe.

Magically, burdock, also known in England as Personata, is used for

protection and healing.²² It was traditionally cast around the outside of a home to ward off negativity.²³ Also, the root was gathered during the waning moon, cut, dried, and strung on red thread. This necklace was then worn to ward off evil.²⁴

As you can see, *Arctium lappa* is a very useful plant. Despite the annoyance of the burrs, this herb is worth gathering and utilizing. Burdock, with its varied medicinal, nutritional and magical properties is a must for any well-stocked herb cupboard.

Burdock and Brown Rice^{*25}

1 Burdock root, peeled and soaked in vinegar water for 15 minutes
4 cups water
2 cups brown rice
dash of salt

Clean root, cut into 6-8 pieces and soak in water with a splash of vinegar. Bring 4 cups of water to a boil. Add rice, salt and burdock. Return to a boil with lid on, reduce heat; simmer with lid on for 40-45 minutes.

* I have not eaten any Burdock myself, so I'm not guaranteeing the results of this recipe. However, I am planning to try this out as soon so I can see for myself what it tastes like.

(Editor's Note: This article is presented for entertainment, not to suggest a specific medicinal course. Always consult a licensed herbalist or doctor before using herbs medicinally.)

(Continued on page 24)

(Continued from page 23)

End Notes

1. Steven Foster and James A. Duke, *Peterson's Guide to Eastern/Central Medicinal Plants* (New York: Houghton Mifflin Co, 1990, pg. 166)
2. *ibid.*, pg. 166
3. *Ibid.*, pg. 166
4. *Ibid.*, pg. 166
5. Nicholas Culpepper, *Culpepper's Complete Herbal* (Hertfordshire, England: Wordsworth Editions LTD, 1995. Originally published in early 1650's), page 51.
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10. Susun Weed, *Wise Woman Herbal: Healing Wise* (Woodstock, NY: Ash Tree Publishing, 1989), pg. 109
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12. Kee Chang Huang, *The Pharmacology of Chinese Herbs* (Ann Arbor, MI: CRC Press, 1993), pg. 158
13. Michael Tierra, C. A., N. D., *The Way of Herbs* (New York: Washington Square Press, 1983), pg. 112
14. David Hoffmann, *The Herbal Handbook* (Rochester, VT: Healing Arts Press, 1987), pg. 90
15. David Hoffmann, *The Complete Illustrated Holistic Herbal* (Rockport, MA: Element Books, 1996), pg. 61
16. Hoffmann, *Herbal Handbook*, pg. 60
17. Hoffmann, *Holistic Herbal*, pg. 61
18. Hoffmann, *Herbal Handbook*, pg. 44
19. Lee Allen Peterson, *Peterson's Guide to Edible Wild Plants* (Boston, MA: Houghton Mifflin Co, 1977), pg. 126
20. *Ibid.*
21. *Ibid.*
22. Scott Cunningham, *Cunningham's Encyclopedia of Magical Herbs* (St. Paul, MN: Llewellyn Publications, 1985) pg. 65.
23. *Ibid.*
24. *Ibid.*
25. Susun Weed, pg. 105



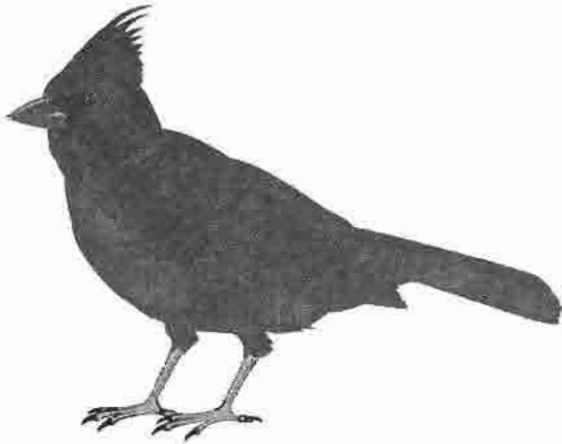
GROVES!

All Groves should be sending quarterly reports to the national officers!!!

Addresses can be found in the Grove Listing on page 58

If you are the:	Send your report to:
Senior Druid/ Grove Organizer	Fox
Pursewarden	Gwydion ap' Morrygan
Registrar	Black Tiger
Scribe	Skip Ellison
Chronicler	Jaguar





Watch for cardinals in the winter.



As the weather chills and the days shorten, it's easy to make excuses to stay indoors most of the time. The natural world that sustains us physically and spiritually seems to recede beyond our windows and becomes little more than a heating-bill and driving annoyance. You can, however, stave off some of that isolation by attracting winter birds to your yard. Song birds, in particular, need to eat every day to keep their body temperatures high enough to survive the cold nights. A few dollars investment in a feeder and seeds will do. A four-year study of bird feeding found that common mid-Atlantic birds preferred sunflower seeds, followed by peanut hearts, cracked yellow corn, white millet, and canary seed. Red millet, milo, oats, wheat, and rice are generally avoided when the preferred foods are available. You can also hang beef suet (get it from the butcher) or treat your local fauna to the occasional peanut butter, hard-cooked eggs, or bread crumbs. Do NOT spread moldy bread - it contains potentially fatal toxins - and, by the same

By: Sylvan and Rob

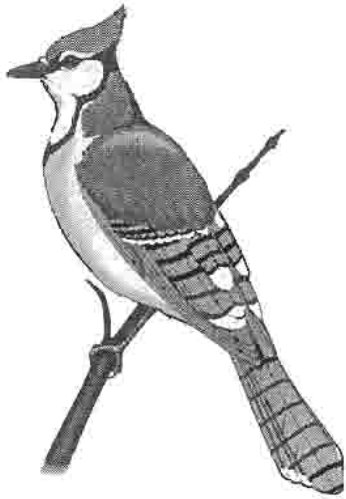
Winter Birding

Bird watching and feeding in the winter can be fun for us and good for the birds.

token, store seed in a dry place to keep it from molding. Cracked corn should simply be distributed on the ground, as it can freeze and clog the openings in feeders. You can also distribute sunflower seeds on the ground, but the squirrels will almost certainly get most of them. Feeders with small openings and perches boost the odds for the birds: make sure openings are big enough to accommodate sunflower seeds. Ideally, hang feeders from tree branches. If you don't have any trees near windows, you can buy a post on which to erect your feeder. Wall-mounted brackets can be used as a last resort, but you run the risk of birds crashing into your windows.

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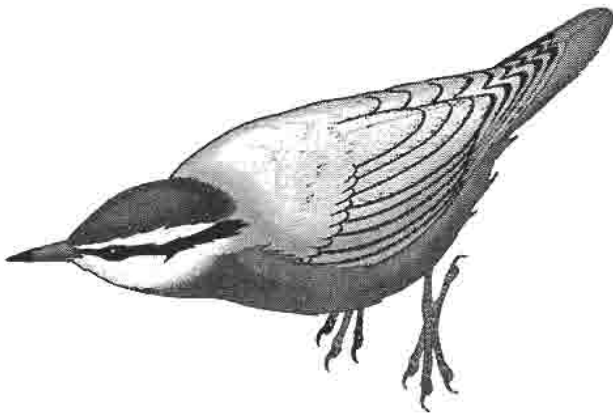
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Here is a quick (and admittedly mid-Atlantic-biased) guide to the visitors you might encounter:

Black-capped chickadee: Year-round favorites for their cheery song and call. Look for a gray back and wings, white belly, and the distinctive black cap and chin.

White-breasted nuthatch: At a glance, look similar to chickadees, but with a white chin. Look for them climbing headfirst down tree trunks, searching for



Here is a quick guide to the visitors you might encounter.

insects that the "up-climbers" miss.

Dark-eyed junco: These birds can vary in color, but are usually a uniform slate or grayish color with a somewhat darker head and white feathers bordering the tail. They are ground feeders, and you will often see them eating the seeds that other birds knock from the feeder.



Tufted titmouse: Another small and greet bird with a white underbelly. Look for the crest of gray feathers and a black patch on the forehead.

Finches: The most common feeder species, the house and purple finches, can be tricky to tell apart. Both have brown backs and wings. The male purple finch has a rose-colored cap and breast, while the male house finch has a reddish breast and more brown on the cap. Females of both are brown streaked with white: look

Bluejays, nuthatches and woodpeckers are birds you may see during northern winters.

(Continued on page 27)



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(Continued from page 26)

for a white "eyebrow" on the female purple finch. Also, in both sexes, the purple finch has a forked tail and the house finch a squared-off tail.

Keep an eye out for blue jays, cardinals, mourning doves and downy woodpeckers as well. The small birds in your yard may even attract sharp-shinned or Cooper's hawks.

I have known several people who were greatly disturbed when they discovered that their bird feeder had turned into a hawk feeder. The fact of the matter is that many song birds ultimately

end up as meals for hawks. I consider it a privilege to witness Nature in action. On the other hand, domestic cats are not part of the natural landscape. Keep yours indoors or put bells on them, ask your neighbors to do the same, and take strays to the SPCA.

If you feel particularly ambitious and live near a decent-sized body of water, bundle up and head out! You will be rewarded with many species of waterfowl that spend the summer in Canada, including bufflehead, common goldeneye, oldsquaw, merganser, canvasback, redhead, and scaup. You might want to arm yourself with a pair of binoculars and a field guide if you head into the cold. Look for a guide that shows plumage differences with sex and season. Peterson's and Golden Guides are both very good, but my favorite is National Geographic, because it covers all of North America and has the illustrations, description, and range maps for each species on the same page. You can also call your local chapter of the Audubon Society for good winter birding spots.

May the feathered nature spirits warm your soul this winter!

References:

- National Geographic Society. *Field Guide to the Birds of North America*. 1987.
- Pistorius, Alan. *The Country Journal Book of Birding and Bird Attraction*. 1981.



By: Londubh

Falling Acorns



*News from around ADF's
Groves and Protogroves*



Silver Fox Protogrove

Meetings:

Silver Fox Protogrove meetings:
Sunday Dec. 1, 15, 29, 7:30pm at Kat's.
Proto-Clairière du Renard Argenté
(French section) meetings: Monday Dec
2, 16, 30, 7:30pm at Manon's

Bardic meetings: Monday Dec 9, 23, 7pm
at Concordia University Pagan Society
office.

Celebrations:

Yule Celebration: Saturday Dec 21.

Special Events and Announcements:

Silver Fox Protogrove will be doing
a naming rite for a member's
granddaughter. The child's mother wants
the child to be raised a Druid. As soon as
the mother decides *when* she wants it,
it will be done. The child's legal name is
Morgana Elsbeth Hespawn Marchand,
and she's almost 3 months old now.

The Silver Fox Protogrove raised
\$69.69 at our Druid info table during the
**Concordia University Pagan Society's
Samhain Fair**, to help pay for Morgana &
Robert's legal fees in their religious
discrimination case. About half that
money was raised through \$3 rune
readings, and the rest by selling "magic
potion" for 50 cents and using a Wishing
Well for donations. Of course, the figure
is in Canadian dollars. Once converted to

(Continued on page 29)

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How Did Your

Acorn Sprout?

Tell us how you founded your Grove, and how you made it prosper. What did you do right? What would you do differently? What tips do you have for those just starting out? What tips do the new Grove Organizers want? Send your acorns of wisdom to Jaguar.

(Continued from page 28)

\$US, that should make,... let's see,... about 3 dollars and fifty three cents, give or take... ;-)

Linda Demissy
Silver Fox Protogrove

Senior Druid:	Nathair bheag
Scribe:	Phoenix
Pursewarden:	Bluestone
Chronicler:	Cenn Ruadh
Webmaster:	Curucahm
Outreach Coord:	Phoenix

Mugwort Grove

Mugwort Grove has about 13 members who come more or less regularly to events with a larger circle of supporters & friends who occasionally drop by. We list ourselves as a "DC area" Grove but draw people from all around the surrounding area -- Baltimore to Northern VA. Sometimes this is a real problem with logistics, but we switch our meeting sites around so that not every event is an hour drive away for people!

Announcements:

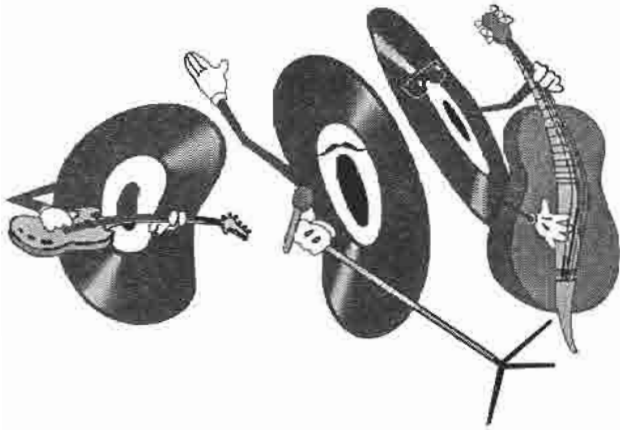
We had a great weekend Fall Retreat in October to plan our calendar & take care of various business stuff. We held our elections with most incumbents winning out:

Special Events and Meetings:

At the retreat we decided that the role of Liturgist was too big for any one person & formed a liturgy committee instead. Not quite sure how well that is working out yet, but we love a good experiment! We also debated whether to set our calendar of events up by moon phases or the Roman calendar, with the Roman calendar folks winning, so we do classes (Lore Meetings) on the 2nd and 4th Fridays of the month, longer workshops (Arts Meetings) on the 1st and 3rd Sundays of each month, and of course celebrate the 8 holidays of the year as they fall, usually outside at local parks.

Several months ago we had decided that the Grove was focusing too much on external events to the detriment of providing spiritually for its inner

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Bardic Night is enjoyed by all.

(Continued from page 29)

members. To solve that, we started a moon SIG for us to spend some time privately together meditating or doing spell-work on or near the full moons. Different people plan and set the tone for the various moon gatherings, and so far they've been pretty successful.

We are looking forward to spending a winter full of singing and baking & hope to tackle the deeper subjects at our various meetings by the warming of spring.

blessings,
Alex (Phoenix)

Shining Lakes Grove.

SLG Activities for Oct. 1 - Dec. 5, 1996
Membership: 67 (ADF Members: 45)

Special Events and Meetings:

We held two "Grove Play Dates" where families got together for socializing

and recreation. The first was held at a local park which has a huge play gym and the second was held at the Ann Arbor Hands-On Museum which is a museum built specifically for kids. We all had a great time.

We held two Bardic Nights each of which included a free one-hour workshop and a three hour "bardic circle" type jam session. The workshops were on *Rhythm* and *Basic Seasonal and Liturgical Chants*. We conducted a wedding and our first three way hand-fasting!

Our Senior Druid made a public speaking appearance at the Metaphysical Church of Christ in Lansing, Michigan and was interviewed by our city's newspaper.

We held a "Coffee Hour" discussion at a local cafe and talked about Rituals of Death such as pagan funeral rites.

We supported a member of our Grove who is being persecuted for her beliefs by guarding her house during the nights that their tormentors had promised to burn it down and murder them. We have also shown up in force at two court hearings on the matter. The fight continues.

Our spirituality group *An Bruane* hosted our annual "Trance Dance" which includes a ritual journey into the Otherworld and a possession dance to honor the dead. We also researched and wrote a "Teach Alluis" or Sweat House Rite which we will begin performing after we construct a variant of the traditional Celtic sweat house this coming spring.

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(Continued from page 30)

Our Samhain Ritual began at sunset on the eve of the holiday. After extinguishing our Grove flame which had been burning since Beltaine we lit and consecrated a new sacred fire. We held a vigil around the fire in the snowy forest during the night until the sun arose the next morning. The main ritual was held that afternoon to honor our God of the Otherworld, Manannan Mac Lír, and our beloved ancestors. A small potluck was held at the end of the ritual followed by our traditional hot tub party and dinner out. Ritual Attendance was about 50 people.

We held a Grove intensive where we had lively discussions for five hours on such topics as the application of traditional Celtic virtues in our modern lives and living our faith by honoring our sacred marriage to the land in tangible ways. The meeting was followed by going to dinner and hot-tubbing together. To top it all off we held an all-night sleepover and sat up into the morning hours telling stories.

We held the first installment of our six month series of classes called *Druidic Lore and Magic Tradition*. The subject covered were: the Origins and History of the Neopagan Movement; Magical Theory; and Journalling.



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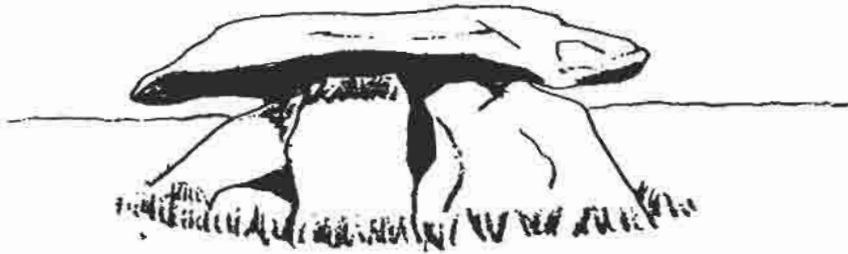
Find them in the Grove Listing on page 57,
and add some spice to your life!

CedarLight Grove, ADF
announces the opening of
CedarLight Center.

On December 10, 1996 CLG acquired title to a four unit apartment house. Three apartments will be offered to grove members at below market rents. The fourth will be used as a grove office, classroom, meeting room, and community open space. Located at 5918 Edna Avenue, Baltimore, CedarLight Center is less than 10 minutes from I95 just east of Baltimore (and less than 30 minutes from the site used by the popular Free Spirit Festival).

The spacious yards provide room for sacred spaces, herb and flower gardens and play space. The large front porch welcomes folks to sit and solve the problems of the world, so stop in for a visit as you scurry by. By the way, we also have a large, apparently temperature stable basement. I've been told it will be ideal for the Grove's yet to be acquired brewing vat :-).

We are humbled by the opportunities and adventures the Old Ones bestow upon us as they've guided CLG to this task. We know that we have just begun to manifest that which still lies mostly hidden. To more fully bring forth the vision we must rely on the continued guidance and favor of the Old Ones. May they grant us the ears to hear their voices, from wherever and through whomever they choose to speak.



Dolmens like this one were used as burial chambers by Neolithic people in Europe. Originally the stones were covered by a mound of earth.

Ancient and Magical Ireland

By: Ellen Evert-Hopman

*A trip through the mystical landscape
of ancient and modern Ireland, from
May 18 - May 31, 1997.*

The flame of Celtic tradition and spirituality has burned longest within the shores of ancient Erin. Come with us as we connect with our spiritual ancestors in this magical land and join in the dance as we play with the Fey Folk among the ferns and hedgerows. The ancient sacred sites of Ireland are some of the most spectacular in the world.

We will drink the waters of holy wells, do simple ceremonies in her ancient groves and circles of stone and honor the Goddesses and Gods of her Druid tradition. Along the way we will learn the pre-history, myths and legends associated with each site we visit.

We will drink from the Crystal Well that bestows clairvoyance on all who partake of it's healing waters. We will journey to the Otherworld with Lady Olivia Robertson, High Priestess of Isis, in her castle at Clonegal.

In order to deepen our experience of Celtic lore native historians, musicians, and practicing Irish Pagans will join us on our travels.

On this tour we will journey to standing stones, cromlechs, ring forts, chambered cairns, Ogham stones, windswept islands and a multitude of ancient

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sacred shrines. From the massive quartz-encrusted Neolithic chambered cairn of Newgrange to the tiny beehive huts of the monks on Skellig Michael we will have many opportunities to connect with the spiritual realms.

Our journey begins at Shannon airport. From there we will travel to the Iron age village of Craggaunowen and the medieval church of Killinaboy to view the 'Sheela-Na-Gig' carving. Then we journey on to the Burren to visit the Poulabrone Dolmen. After a night spent by the sea we cross to the Aran Islands and Inishmore, a place of peace and beauty whose earliest inhabitants were the Fir Bolgs of the first millennium BCE. Here we will see beehive huts, holy wells, round towers, and Dun Aengus - a magnificent stone fort.

Next we travel to Sligo on our way to Carrowmore - the most extensive megalithic complex in Ireland. We shall see the Cairn of Queen Maeve of the Fomorians at Carrowkeel. Then it's on to the Loughcrew mountains and the wonderful megalithic art of Cairn T. The ancient Druidic center of Uisnech in the heart of Eire was once the location of a perpetual fire kept by the Archdruid and there we shall pay homage to the memory. On the following day we shall travel to the magnificent valley of the

Boyne River where lie the spectacular Neolithic monuments of Newgrange, Knowth and Dowth with their finely decorated Kerb stones and Neolithic art. Then on to the Hill of Tara which has been called the womb of Mother Ireland in which rests the Golden Child or High King. The High Kings of Ireland were crowned there and legend recalls the Lia Fail which roared when the King was accepted.

We will have a free day in Dublin to visit it's famous museums, galleries, theaters, and pubs which resonate with traditional music. Then it's on to the impressive stone circle at Lough Gur. The famous and picturesque Bantry Bay is our next destination as we travel on to Waterville in County Kerry where we will cross to the magnificent island of Skellig Michael. Dingle Peninsula offers the rare beauty of the light and color of the Atlantic as well as a

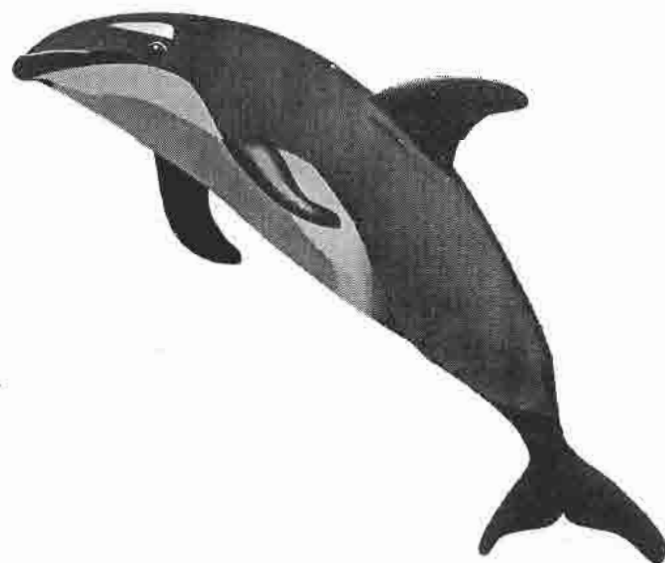
cornucopia of sacred sites to delight us all. A special treat will be a swim with Fungi the dolphin in Dingle Bay. We end our tour with a farewell party before departing the next day to Shannon airport.

YOUR HOSTS

JAMIE GEORGE was a member for many years of the Druid Order of the Universal Bond and of the Knights Templar. He has lived in Glastonbury, England, for 20 years where he is co-director of Gothic Image Bookshop, Publications, and Tours. He has led mystical journeys around Ireland and Britain for the past 15 years and is currently planning a world tour of sacred sites for the millennium.

ELLEN EVERT HOPMAN is vice president of The Henge Of Keltria, an international Druid order, a herbalist, lay homeopath, and counselor. She is a Bard of the Gorsedd

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of Caer Abiri and a professional member of the American Herbalists Guild. She is the author of *Tree Medicine, Tree Magic, A Druid's Herbal for the Sacred Year*, and co-author of *People of the Earth - The New Pagans Speak Out* (with Lawrence Bond). She has also released two videos and a number of audio tapes. Her latest project is a Sacred Trees divination deck.

TOBY HALL is an Irish artist, writer, and enthusiast for all things ancient and megalithic. He is co-founder of Stonelight - a megalithic research group. He is exceptionally well informed on Ireland's history and culture and lives in Sligo. He has been closely involved with pioneering discoveries in astro-archaeology at the Boyne Valley and at Loughcrew.

Ellen Evert Hopman can be contacted for workshops, general information, and to order books at (413) 323 4494 / E:mail Saille333@aol.com / POB 219, Amherst, MA 01004

To register for the tour please contact Jaime George c/o *Gothic Image Tours*, 7 High Street, Glastonbury, Somerset, BA6 9DP, England
phone +44 (0) 1458 831 453
Fax +44 (0) 1458 831 666
E:mail
idea@isleofavalon.co.uk



TAX EXEMPTION NOTICE FOR SENIOR DRUIDS



As was reported in the last issue of NftMG our Group Tax Exemption was approved by the IRS. Fox is now working to get all of our groves signed up to take advantage of the exemption which will allow them to avoid sales tax and to accept charitable donations.

In order to add your grove to the exemption you need to complete and return the "Group Exemption Participation Form" that Fox mailed out to you in the fall of 1995. Don't be concerned if you can't find the form, we'll be mailing it out again in the next few weeks.

Please return the signed form with a copy of your Grove Bylaws to Fox at the Ann Arbor post box listed in the Grove Listing in this issue. The documents will be forwarded to the IRS and you will receive notice when your Grove has been approved. Contrary to what was reported in the last issue, the IRS is now willing to accept changes to our group at any time so you won't have to wait until next year.

For those Groves that have already been approved (Muir Mound Grove, Grove of the Sacred Crows, and Shining Lakes Grove) we are still trying to get details from the

Back
Issues
of
DP

Get 'em
while
they're
hot

From Regalia
Gwydion
ap' Morrygan
c/o Shining Lakes Grove

IRS on the use of the exemption. The details were unfortunately sent to our old PO box in Wisconsin and we haven't recovered them yet! As soon as we have the details and have researched the tax code we will send you the information.



Far, far across the deep, wide sea, stretching, straining back into the mists of time; when all shapes and sizes of Sidhe leapt joyfully from Danu's loins and magic had not fled from man to the other plane, but ruled *this* land, there was an island within an island. On the first day of the fifth month, at dawn on one of those rarest days with the fading *full* moon sharing the sky, side by side, with the brightly burning sun, there was an auspicious birth. Without a single pang, in a bursting and a whoosh of waters Danu produced a blue-skinned daughter with slitted, watery blue eyes, sea foam green hair, and hands and feet that were webbed. Then, with just one earthly grunt, Danu brought forth a brown gnarled-skinned son with piercing black hole eyes, dark green hair, long twisted fingers with great green nails and even longer convoluted toes.

She named her daughter Mór and her son Saílle. The children grew happy and strong, romping through the orchards and splashing in the River Avon, ducking and dunking each other in the lake where Avalon dwelt. Never, ever out of sight of the other, their bond grew and grew until it was unbreakable, their love unshakable.

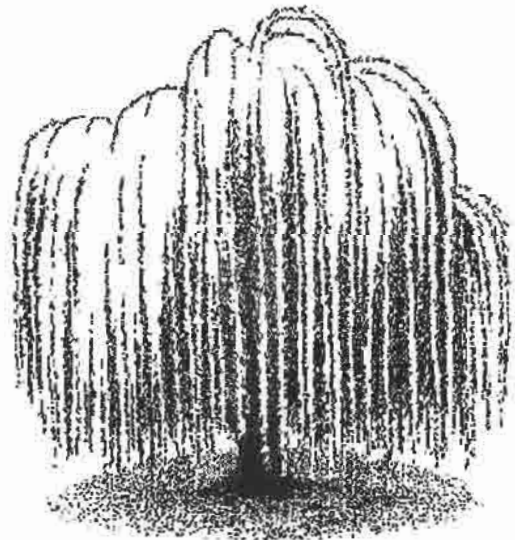
Now the Sidhe, the Túatha Dé Danaan, the children of Danu were pure of heart. Playful, daring, moody at times, they could not do a great evil or an immense injustice. Mór and Saílle, ever growing closer, let the years slide by, for time was not reckoned then as it is now. Their simple sibling love slowly changed

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By: Mama Moon

Why Willows Weep

Danu's children linked forever together.



The weeping willow drinks deep of the waters of the river.

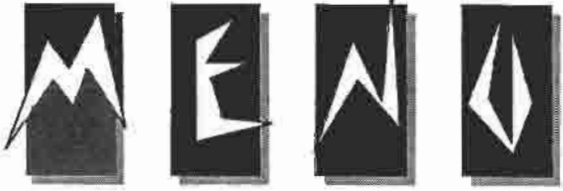
(Continued from page 35)

into a passion, a devotion, an eternal adult love.

In time, as was common among the children of Danu, they came before her and asked if they might marry. To their shock and dismay, she glared at them and shouted, "NO!" They were hurt and confused; other brothers and sisters had married. Harshly Danu pointed out that faerie married faerie and leprechaun married leprechaun, but Mór was a water sprite and Saílle a dryad. Not only that, but it was time to take on their adult duties. Mór must merge with and become guardian of a body of water, and Saílle was to forever dwell within a tree.

Mór, broken-hearted, ran and plunged into the River Avon. Immediately her spirit and energy dispersed throughout the flowing current. Sobbing, Saílle tried to follow her, but was frozen in tree-form on her bank. His toes sank deeply, seeking Mór's watery nourishment and his hanging head bet towards her gentle waves. His long arms and fingers brushed her shining ripples. Saílle became the only Weeping Willow on the Isle of Apples and each spring Mór overflows her banks to totally embrace her beloved Saílle.

Author's Note: This is not an ancient Celtic legend, but an original story to be enjoyed alone or read aloud to children.




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21258-7412



Kids! Pages

by: Sue Parker

During Wellspring '96 a discussion took place about ADF's responsibilities concerning members who are children as well as children of members. The addition of dedicated children's pages to *Oak Leaves* was one of ideas put forth to fulfill the needs identified. The focus of these pages will be diverse to encompass the needs of all age groups. Depending on the amount and type of submissions we may categorize the pages according to age group.

We are looking for submissions in several categories, such as suggestions of quality literature for parents as well as children. If you know of retelling of myths, information and stories about nature, tales of pagan type solutions to every day problems and experiences as well as an other interesting and informative literature then send it in.

We hope to create a forum for children to submit their own art work, poetry, stories, rituals and thoughts. These pages will also include fun stuff such as games, crosswords, word searches and activities. It is

important for this section of the magazine to be as child directed as possible, to have the kids let us know what they want. Of course, we also want to hear about the needs of parents and grove members, but we also want to know about what has worked with your children or activities you have tried in your grove.

Currently I'm compiling this information, but need as much help as possible! You can call me at (216) 428-6627 or e-mail sueparker@ncweb.com or write me, Sue Parker, P.O. Box 173, Perry, Ohio 44081.



Just Do It

By: Black Tiger

*Ask not what ADF can do for you,
but what you can do for ADF.*

Up until I was 13, my parents shipped me off almost every Sunday morning to the local Protestant church. My family wasn't rich by a long shot, my mother waitressed and my father was a firefighter. They would always give us kids a dollar or two to drop in the plate when it went around. Being a kid, I didn't mind sticking my nose in and checking out the take. Everyone had a dollar or so to put in, even unemployed people and people on welfare. Most families dropped in a five. A few of the well off types even dropped in twenties. Bear in mind this was 15 years ago...

So 15 years ago, even the poor families were donating a \$1 a week or \$50 a year and most significantly more. I don't have income demographics on ADF, but most of the pagans I have met aren't driving Ferraris. Neither were the people at this church.

ADF membership is \$20 a year. Participation in the Study Program is going to be \$15 a year. I think the amounts are very reasonable and should pose no hardship to 99% of our members. (Ed. Note: The compassionate membership policy has been approved. See the Mother Grove Minutes for details, pg. 56.)

There are some members that donate additional monies and while not mentioning names, they have really helped out ADF in many ways. Quite a few of our members, however, donate only the minimum suggested amount on the membership form. ADF is not a rich organization. ADF doesn't go out and buy Cadillacs for MG members or any of that sort of thing. I think that members should donate in excess of the membership form amounts if they are able to do so. This is a religion. Our

members should treat it as others treat their religions and support it as best they can.

I am not saying that money is the only way to do this. I am a college student who lives mainly off scholarships. I drive a car with 230,000 miles on it (I'm just glad it still runs). I really don't have the extra money to donate, but other alternatives exist. As I sit every week and process the membership forms, lick envelopes, and bungie cord my trunk shut to drive the mail to the post office, I feel that my time and efforts are helping out the organization in a way that mere money alone could never do.

There are other ways to give to the organization... write an article for the magazine, organize local groves, get active in the guilds... In order to buy land, build temples, and expand our religion we need the support of the members. I think everyone should donate more to the organization than \$20 a year... whether the more is money or services or whatever....

I'd like to challenge every member to do something more: drop \$5 in an envelope and donate it, send an article for the magazine to Jaguar, come over and help lick envelopes, give a Druidism 101 lecture in your city, etc. Like the Nike slogan says, "Just do it!"





Norse Code

What Type Are You?

By: Author Unknown

The second half of a guide to the Pagan community. This was culled from the 'net, courtesy of an unknown

Ravin' Pagan

Young and psychedelic. Can dance non-stop all night. Refuses to do boring Eurocentric rituals and prefers deities from sunny climes with lots of interesting local plants. Can say "Ayahuasca" ten times real fast and deliver long quotes from Terrence McKenna.

Distinguishing Signs: Dresses in color combinations that hurt the eyes unless you've taken ecstasy. Bloodshot eyes, blissful smile, never goes anywhere without ritual drum.

13. Fairie Queen

Is he a she? Is she a he? Are they a couple, or are those two a couple or are all four of them a quadruple? If getting answers to these questions could disturb you, best stay away. If, on the other hand, these kind of questions seem overly judgmental, you might have a real good time...

Distinguishing Signs: When you look at this person, does every sex act you've ever experienced in your life seem hopelessly vanilla? If so, congratulations -- you've found a Fairie!

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14. High Episcopagan

Do their rituals have a script, a choreographer, a stage manager, an orchestra with chorus and last at least three hours? It's a High Episcopagan! They can memorize pages and pages of Olde Englishe, have more ritual garbs than most people have socks, and consider their main pagan influences to be Gerald Gardner, Judy Garland and Busby Berkeley.

Distinguishing Signs: Book of Shadows exceeds five volumes. Knows every note of "Carmina Burana" Don't ask them about that 18th century seed pearl trim on their ritual hat unless you've got an hour to spare.

15. Fundamentapagan

If it's in a book, it must be true. If it's in an old book, it must *really* be true. If it's in an old book that was handed down from an oral tradition of people who couldn't read, then it must *really* be *way* true. Gnashes their teeth if anyone shows up at a circle wearing a watch, glasses, or other mechanical assistance. Believes that anyone who lives in a city, eats meat or has a regular job dare not call themselves a pagan.

A a B b C c D d E e F f G g H h I i J j K k L l M m N n

ADF Children's Religious Education SIG
a.k.a. Kids' Ed SIG

Purpose: to develop and co-ordinate a kids education program for ADF

Wanted: Your help!

Contact persons: Peter and Ellen Gold
PO Box 1432
Littleton, MA 01460
e-mail: petegold@tiac.net

Distinguishing Signs: Has hissy fits when somebody brings up the old "Crowley ghosted Gardner's books" argument. Goes around correcting everyone's Gaelic/ old Norse/ Latin/ Babylonian.

16. Dances With Bunny Rabbits

Uses animal symbolism to express nearly all opinions and feelings. Charter member of PETA. Thinks meat eaters should be publicly executed. Has many, many, many pets. Has a spirit animal. Personally owns 927 models, pictures, and other depictions of their spirit animal.

Distinguishing Signs: Not counting the pagan his/herself, how many animals can you see when looking at them? If the count surpasses five

(including critters found on tattoos, jewelry, garments and undies), you've found a worshipper of beasties.

17. Priest/ess of Political Correctness

Analyzes everything they read or hear for sexist - racist - homophobic - imperialist - Eurocentric content without paying attention to what is actually being said. Believes in personal liberty - everyone has the right to be overbearing, dogmatic and holier-than-thou, not just the Xtian Right. Incredibly boring yet annoyingly self-righteous all at the same time.

Distinguishing Signs: Beady hyper-alert little eyes are constantly in motion, waiting for someone to do or say something *bad*. Has loud and attention attracting

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hissy fits when confronted with everyday things such as advertising or corporate franchises. Rudimentary sense of humor is rarely activated.

18. Our Lady Of Intense Suffering

Is constantly persecuted. You're probably persecuting her right now, you just don't realize it. Became a Pagan because she decided it was that most persecuted religion of all. Can't enjoy anything because it would be selfish to have any fun when so many are suffering.

Distinguishing Signs: Tales of woe. Even less of a sense of humor than #17. Bristles when anyone says the words "masochist" or "whining".

Material for the het-case



The certified faerie.

19. I Am Not Spock (at the moment)

Knows at least three filks about Cthulhu and at least forty Star Trek jokes. Has found a clever way to create simple furniture from stacks of science fiction paperbacks. Can name ninety different kinds of space ship.

Distinguishing Signs: Two fistful drinking style. Probably still lives with parents. Many cryptic buttons, badges, patches and other insignia. Too smart for their own good.

20. Het-Case

Insist that they aren't homophobic; they just believe that Paganism is about a goddess and a god and they do it and what

(Continued on page 42)

ALTERNATIVE SEXUALITY AND GENDER SIG

**INTERESTED IN ISSUES
RELATED TO ALTERNATIVE
SEXUALITY AND GENDER?**

**(GAY, LESBIAN, BISEXUAL,
TRANSGENDERED, LEATHER,
AND SO ON.)**

**IF YOU ARE OR WOULD
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GENDER SIG, PLEASE CONTACT
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WITH MUTUAL SUPPORT AND
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/-EVENSTAR**



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could be more obvious than that? It just doesn't "work right" if you try any other way! Are secretly afraid that gays and/or lesbians are dying to jump their tender hetro bones.

Distinguishing Signs:

Living spaces abound with depictions of satyrs with enormous genitals and huge-breasted, doe-eyed goddesses. Long manicured nails and wreaths of flowers (on females *only* -- men have big, bushy beards instead.)

21. Norse Code

Heroic and vikingly, these pagans often get into trouble with festival organizers and park rangers due to their fondness for running around with a huge battle-ax in one hand and a full mead horn in the other. They throw the best parties, but if you're a wimp, you're expressly not invited.

Distinguishing Signs: Look for the large, foreboding, biker-like persons wearing runes, with many pounds of amber dangling from their necks.

22. Pentacles, Inc.

Pagans have disposable income too, right? So how come they aren't buying my

hand forged Venus of Willendorf necklaces -- they come in silver and gold, and each one has a genuine cubic zirconium belly button. Would you like a reading? Will that be Visa or MasterCard?

Distinguishing Signs:

Has business cards featuring little embossed

pentagrams. You've never seen so much Egyptian god/dess jewelry on a human being in your whole life.



6/17/96

To the Pagan Community:

This letter is in response to a suggestion made to us by Isaac Bonewits, indicating that we, the Guardians of the Fourth Face, should write a general letter-to-the-editor, in hopes of trying to help clear up some confusion regarding the various Safety Team organizations working at Pagan events.

Frequently events advertise that safety will be handled by "the Guardians" without specifying which group. Please be aware that there are numerous groups that use the term "Guardian" in their names, including but not limited to the Guardians of Iron Oak, the Guardians of the Sacred Circle, the Guardian Angels, and the Guardians of the Fourth Face.

To complicate issues, several former members of Guardians of the Fourth Face resigned in the summer of 1994 and formed the Guardians of the Sacred Circle. This was a philosophical split, just like many groups in the Community have experienced over the past fifty years.

All these groups represent as divergent an approach to safety as the Community is diverse, and how one group approaches a situation will not be the same as other group's approach/philosophy.

To try to keep the confusion minimal, the Guardians of the Fourth Face always uses our full name or the initials GFF. If you have any questions, please feel free to contact one of us at the addresses given below.

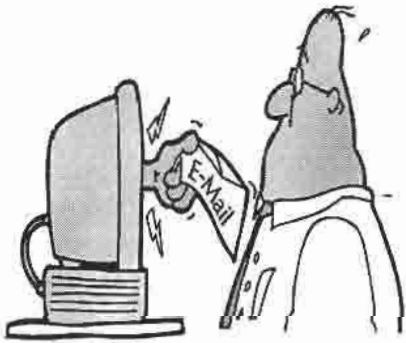
Deirdre White Eagle
afn14013@freenet.ufl.edu

Paul Tuitéan
P.O.Box 24213
Edina, MN 55424-0213

ADF-Religion

By: Tara

ADF has a number of maillists on the Internet that allow members to talk to each other. Here is a synopsis of some of those conversations.



Sometimes being on-line can seem almost like being face to face.

The on-line community of ADF - Religion has been quite lively and entertaining at times the past few months, with discussions on a variety of subjects.

In October the discussions were focused on Druidic Basic Training, in this discussion Ian Corrigan had submitted the draft plan for the Members handbook section on basic Druidism to the on line community for ideas and suggestions. Most agreed that the original ideas presented were very good and sound, especially for beginners, or those without much experience with paganism. Where the debate arose was about more experienced people who join. The fundamentals presented may not be enough for them and where do these people go to

learn more when they are first exploring ADF Druidism.

We then turned to the subject of Threes and Fours (yet again) where the debate was over whether to use 3's or 4's in the basic training program and why. The final outcome of the consensus was to use both because 4's are divisible by 2 and other reasons included the 4 cities of Tír na nog, the 4 gifts to the Túatha dé Danaan, 4 directions on a map, 4 provinces of Erin, that most areas in the Celtic world were divided by 2, They also divided the year into halves. The time between the halves was always considered special, and about crossroads being a special place to do things, work magic, bury things, swing a dead cat, etc. This is why twilight was considered to be a powerful time. The Celts loved things that were "in between" two things. But that the modern/ standard 4 directions/ elements do not have a place in a system based on European Paganism. The reasoning for 3's that were given are the 3 realms of land, sea, and sky and that a lot of things in the Celtic traditions are divided into triads. These are just some of the ideas for each that were brought up in the discussion, a lot of fun was had by all on this subject.

The next area that was discussed on October was Outsiders, where they fit in and what is their purpose. One

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of the analogies given was that to think of the ritual as a semi-open party, where we don't really want the rowdies (chaotic types) at the main party, so we give them a keg (offering) in the back corner where it doesn't matter and ask them not to bother the rest of the party (ritual). We gave them hospitality and offering, but they need to consume it away from the main party (ritual).

October wound down into November and people were wrapping up the discussions. We had a brief discussion on personal altars where many in the community shared about the altars that they have in their own homes, and what makes our own individual/family altars unique.

November came in with a bang. The primary focus of the discussions was paid clergy, ethics, and setting up an ADF ethical standard. We also discussed the difference between monogamy and monotheism, and the definition of truth.

The paid clergy discussion got started with Peter Gold's writing about "What I expect from my church" where he raised some good points such as expecting religious meetings. Expecting that the rituals will start on time, and happen on a regular and recurring basis. Also expecting a regular place to worship.

How the ritual is done, or it's style is very important. The

style of the ritual is in a large part based upon the religion's cosmology. The clergy need to have been primarily trained to do the rituals of the church to which they have been assigned.

We decided that we expect religious training for adults and children. Children need to be taught how we worship, and to a lesser extent, why we worship the way we do.

We also expect the clergy person(s) to either lead, organize, or do various rites of passage. The clergy should be well trained to help in time of spiritual or emotional crisis. The priest/ess must be able to supervise volunteers. The clergy person needs to be a decent administrator, or alternatively the Grove should have a non-clergy office manager/ treasurer. The

Grove members need to be kept informed about what is happening, which requires regular communications. They should also be able to know how the decisions affecting them are made.

This brought about the discussion that these needs are also present within the ADF community. Should our clergy be compensated for their time while fulfilling these and other needs of the Groves and ADF in general? There were a variety of responses to this.

We agreed that there are many problems with paid clergy. There are also significant problems with unpaid clergy as well. Burnout is high enough among paid clergy. As groups become larger and more public (which,

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Bits and Pieces

In 1891, in a bog in Finland, an ancient silver cauldron was found. Dubbed the Gundestrop Cauldron for the town near which it was found, it is a large footed cup, covered with beaten silver plates depicting humans and animals in various poses and interactions. There has been a tremendous amount of controversy about its origins, as it combines production techniques found in Thracian art with costume details and some weaponry distinctly Celtic, with what appear to be Grecian symbolic associations. This combination may have occurred in what is now Bulgaria, around 100BC, where the Celtic Scordisi tribe were living in close proximity to the Dacian tribe of the Thracians. Trade contacts and spreading cults could have provided the Grecian influences. How it arrived in a bog in Finland, in almost perfect condition, apparently placed there and not buried (the ground showed no signs of disturbance) is still something of a mystery.

(Continued from page 44)

after all, is ADF's stated goal). We can expect to see an even higher rate of burnout among our unpaid clergy and consequently a lack of continuity.

The point was also brought up that much of the clergy in ADF (Senior Druids, Heads of Guilds and Mother Grove members) devote 40+ hours a week to their Groves/guilds and usually help to support them out of their own incomes. The majority, if not all, of the leadership NOT independently wealthy. Besides holding down full time jobs and caring for their families they continue to give of themselves unconditionally to local groves and the national organization. Why not compensate them, not only as a way of showing



appreciation, but to help ease the burdens that being clergy places upon them both time wise and financially? As David Go Well put it " It's every bit as honorable as dropping off a couple of dead rabbits at the Druid's house on your way home."

There were also equally strong opinions that clergy should not be paid. Some felt that clergy receive their gifts from the Gods at no cost and should not charge others for the use of these gifts. They also felt that unpaid clergy do not suffer a higher rate of burnout than paid clergy

We next moved into the subject of an ADF ethical standard. Ian started it (it's his fault) by submitting to the group his ideas for an "ADF for beginners" program. I'll bet he never anticipated the responses and what topics it would eventually lead into. This, by far, has been the most actively and enthusiastically discussed subject on ADF - Religion in quite a while.

Ian listed the following virtues and asked for peoples opinions and ideas about

them. These were....Courage, Truth, Honor, Fidelity, Discipline, Hospitality, Work, Self-reliance, and Perseverance. The discussion went on from there.

The first subject that was brought up was the subject that chastity should be one of our credos. Using the definition that it meant a pureness of thought and deed, not a bodily/sexual denial. The dictionary includes both definitions.

Then Mica gave us the following questions to ponder; How do we as a society determine our "laws" of behavior? Was it the religion that led to our own sets of ethics? Was it society at large? Where did society get theirs? Can we as a religion decide what the ethics are going to be?

Paul Maurice submitted the set of virtues that were voted on at Triple Guild for the Warrior Guild. These can be found elsewhere in this publication. This question was then brought up: What do you do when your superior officer tells you to do something that you feel to be wrong? If you obey, you could do something wrong. If you are responsible for your own actions, you should disobey. The solution to this was that we rank the rules in order of importance. Thus, if a situation causes a conflict of the rules, one rule could "outrank" another.

Another list submitted by Ian included virtues for the various functional classes of Indo-

New England
Druid Summit
Western MA
Aug 29 - Sept 1, 1997
It will be a primitive camping event, with shared food, song, firewood, water, wisdom, stories, and ritual.
This event is not for the general Pagan public but rather a chance for Druids of many paths to come together in friendship.
See you there.
Willow (Ellen Evert Hopman)
(413) 323-4494

(Continued on page 46)

(Continued from page 45)

European society. These were: The Wise: Memory, Discernment, and Truth; For Warriors: Courage, Strength, and Honor; and for Land Keepers: Labor, Hospitality, and Pleasure.

To keep the ball rolling Ian added that he was working on an approach to the Three Realms of the Vertical Axis - Underworld, Midrealm and Heavens. He proposed the following correspondences:

Underworld: The Chaos of Potential; Waters Under the Earth: Collective Unconscious or Divine Mind, Ancestors, Deities of the Dead and of Bounty, Power, Wisdom and Wealth;

Midrealm: The Home of the Living, Manifest Reality, Product of the Interaction of Underworld and Heavens, Common personal awareness, Nature Spirits, Deities of Land, Sea and Sky, Health, Prosperity and Love.

Heavens: The Order of the World, The Wheel of Stars, The Course of Sun and Moon, Transpersonal Perspective, Crystallizing Pattern, God/desses, The Shining Court, Knowledge, Skill and Judgment.

Callista had the idea that when we are trying to decide which virtues are appropriate for a Druidic morality, we're making an assumption -- that an ethical theory based on virtue is more appropriate than one based on outcomes or natural law.

Will added "I think that ethics may actually vary with the kind of life and work one chooses." He brought up the idea that "some values will be found in want, discarded and replaced." and challenged us to think about where our replacement values come from.

Other lists of virtues mentioned by various people were Benjamin Franklin's 13 virtues and the Boy Scout Law.

Deb Kest added that her justification for virtue-based ethics. She sees the gods and goddesses in any given pantheon as representing the values with which they bless us. Those values alter from culture to culture, as represented by the different gods and goddesses within the pantheons. Deb went on to state that ethics is about living well, not about a list of rules which we live by. How do we live well? By honoring the gods and by recognizing the place in our lives that each of them fills.

Do we behave ethically because we owe it to others, or because we value others more than ourselves? Alternatively, do we behave ethically because everything we do comes back to us and by behaving ethically we ensure that we will be treated ethically. Ethical rules may be lists of things that, through trial and error over the span of human history, have proven to come back to us in ways we like.

The subject of self reliance arose and we agreed upon definition of self-reliance after much debate. We decided that a self-reliant person not only is able to care for him/herself, but also knows when to ask for help.

Other virtuous topics discussed were: perseverance, health and strength, moderation, discipline, courage, honesty, helping others in the community who are unable to help themselves and teaching them to help themselves. We also tried to find a positive way to state the 10 commandments without using thou shalt or thou shalt not.

The topic then changed for a little while to the subject of Monogamy and Monotheism and how, or even if, they are related. This topic became rather interesting, especially when it was pointed out that humans like most animals are not naturally monogamous and that very few animals actually are. We felt that the choice of monogamy or polyamory should be left up to the individuals involved and not be

(Continued on page 47)

WINNER!

MARAE PRICE WON THE
CONTEST TO NAME THIS
PUBLICATION!

SHE'LL RECEIVE A YEAR'S
MEMBERSHIP TO ADF.

THANKS TO ALL WHO
PARTICIPATED!

(Continued from page 46)

dictated by a church or government. As long as the parties involved act responsibly and do no harm what's the problem. The connection between monogamy and monotheism could not be proven because there are polytheistic religions which also practice monogamy. The only real connection between the two is the root mono.

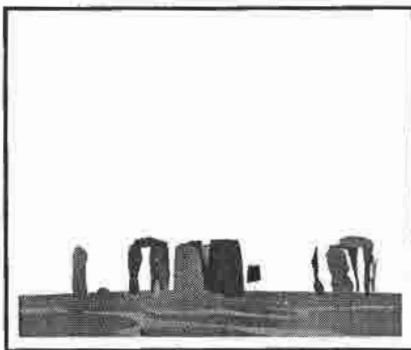
Talk then shifted to the question of whether we can truly know the objective truth. This subject got rather heated with the moderator having to issue several warnings. From there it went to the subject of the Seven Cardinal Sins and whether their opposites are virtues.

The subject then came up of virtues for each of the three functions. Some of the ideas shared were a set of nine virtues for each of the functions.

First function: Ritual Correctness, Good Judgment, Wisdom, Discernment, Justice/Fairness, Good Communication (includes honesty, clarity, oath-making and keeping, Bardic excellence, and integrity.)

Second function: Courage, Honor, Pride/Self-confidence, Duty/ Service, Respect/Obedience, Ingenuity/Intelligence, Alertness, Drive, and Physical Prowess, Strength/Stamina/ Discipline.

Third Function: Moderation, Hospitality, Beauty, Industriousness, Good Craftsmanship, Friendliness/Humor,



Nurturing, Health, and Prosperity.

November ended with a total of 273 posts to ADF-Religion on the subject of virtues, and yes the discussion is still going on in December. And this month's continuing virtuous saga will be saved for the next issue. I will leave you with a posting from Will to give you all a little holiday cheer.

"I strolled into the cafeteria here at major mil-industrial complex and found, to my delight, that someone had put the ADF sigil up on the wall for the season. There it was in all its six foot glory, a large green wreath with two bright red ribbons neatly draped from top to bottom. I wonder who my fellow druid is?? Funny how these things show up sometimes."



Announcement

The Mother Grove of Ár nDraíocht Féin hereby formally apologizes to Chris Farrington a.k.a. Blackthorn for unnecessarily issuing a public statement intended as a reprimand for his actions while serving as a member of the Nominating Committee for the ADF National Elections. This reprimand was issued as the result of a meeting of the previous Mother Grove, which was not attended by Chris, in which a discussion was held regarding charges of malfeasance by him while in office. The statement was issued despite the fact that Farrington had already resigned from his position. Additionally, the Mother Grove wishes it to be known that they regret any embarrassment that Chris suffered as a result of said statement. The action was taken during a time of great turmoil in the history of ADF and the current Mother Grove does not wish for this extreme action to form a precedent for the treatment of its officers or members in the future."

Warrior Virtues

by: Paul Maurice



he following were accepted by the warrior guild at the Triple Guild Weekend.

Warrior Guild Virtues

1. Balance: The warrior strives for balance in mind, body and spirit.
2. Integrity: The warrior is true to himself and others.
3. Honor: The warrior does what is right, no matter the ease or the cost.
4. Courage: The warrior faces his fears.
5. Respect: The warrior shows respect for himself and others.
6. Obedience: The warrior obeys those above him in rank.
7. Discipline: The warrior is responsible for his actions.
8. Service: The warrior places others and their welfare above his own.
9. Dedication: The warrior strives to continually improve in all aspects of mind, body, and spirit.

These are the official virtues of the Warrior Guild. Persons wanting to be part of the guild will be expected to know these and be able to recite them.



Suggested Reading

by: Isaac Bonewits



he following books will get you started on understanding ADF's approach to reconstructing Druidism:

The New Comparative Mythology, An Anthropological Assessment of the Theories of Georges Dumézil, C. Scott Littleton; 3rd Edition, University of California, 1980; ISBN 0-520-04103-8; paper. This is the best critical introduction to Dumézil's work, with an extensive bibliography of relevant books and articles by Dumézil and others.

Women, Androgynes, and Other Mythical Beasts, Wendy Doniger O'Flaherty, University of Chicago, 1982; ISBN 0-226-61850-1; paper. O'Flaherty (now known as Doniger) gives an extensive discussion of the sexual politics of the IE myth system using sound research and a clear presentation. She's also the author of: *Shiva, the Erotic Ascetic; The Origins of Evil in Hindu Mythology; Other People's Myths*; and an excellent translation of the *Rig Veda*, among many other books and articles.

The Druids, Stuart Piggott, Thames and Hudson, 1985; ISBN 0-500-27363-4; paper. The best book on the subject

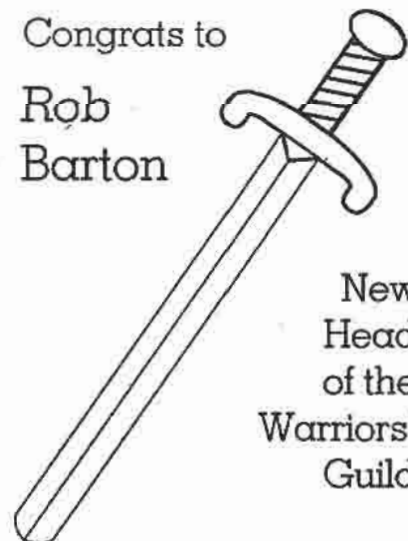
so far, covering the archaeological, classical, and historical evidence concerning the Druids, both Paleopagan and Mesopagan, albeit in a very anti-romantic and anti-religious style.

Drawing Down the Moon, Margot Adler; Beacon Press, 1987; ISBN 0-8070-3253-0; paper. This is the best book that anyone has published about Neopagan movements in America. Note, however, that the discussions of Reformed Druidism do not reflect what is going on in ADF today. There is a nice section on ADF starting at page 325 in the second edition.

Real Magic, Isaac Bonewits; Samuel Weiser, Inc., 1989; ISBN 0-87728-688-4; paper. A basic introduction to the theory and practice of magic. Currently available in occult/New Age stores. If enough people request it by ISBN, most large bookstore chains will carry it. Includes an

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Congrats to
Rob
Barton



New
Head
of the
Warriors'
Guild

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extensive bibliography of other titles that will be helpful.

Proto-Indo-European Trees, Paul Freidrich; Univ. of Chicago, 1970; ISBN 0-226-26480-7; hard. Primarily a linguistic monograph, this is the only book to cover in detail the various species of trees known to have had names in the PIE language. He includes a great deal of religious and symbolic detail without always realizing that he is doing so.

Stonehenge, the Indo-European Heritage, Leon E. Stover and Bruce Kraig, Nelson-Hall, 1978; ISBN 0-88229-612-4; paper. A harsh but fascinating look at the people associated with the various stages of Stonehenge's construction. The authors belong to the "hard primitivism" school of IE studies, are hostile to religion and positively rabid about clergy, but the book does an excellent job of straightening out the bewildering array of prehistoric and early IE cultures. The bibliography and research notes are great.

Reflections on Resemblance, Ritual, and Religion, Brian K. Smith; Oxford University Press, 1989; ISBN 0-19505545-4; hard. A superb introduction to the complex world of Vedic ritual and metaphysics. Much of what puzzles him will make perfectly good sense to Neopagan ritualists, and will give us some glimpses of

what western Druidism must have been like.

A History of Religious Ideas, by Mircea Eliade, in 3 volumes. Vol. 1 - *From the Stone Age to the Eleusinian Mysteries* (Univ. of Chicago Press, 1978, ISBN 0-226-20401-4, paper) and Vol. 2 - *From Gautama Buddha to the Triumph of Christianity* (UofC Press, 1982, ISBN 0-226-20403-0, paper) are of most value to Neopagans. This is simply the best material on the history of religious ideas available, organized both chronologically and thematically. It includes an enormous amount of information on Paleopaganism and early Christianity.

Celtic Heritage, Alwyn & Brinley Rees; Thames & Hudson, 1961; ISBN 0-500-27039-2; paper. A Dumézilian analysis of Celtic mythology and religion, based primarily on Irish and secondarily on Welsh materials. Gives an excellent overview of basic

patterns of belief, and will explain much of the cosmology underlying Celtic mythology and ritual.

The Pagan Religions of the Ancient British Isles, Their Nature and Legacy, Ronald Hutton, Blackwell Publishers, 1991, ISBN 0-631-18946-7; paper. A brilliant review of the history, prehistory and pseudo-history of British Paleopaganism. This is an excellent tour of all "the things we know that just ain't so," and belongs in every Druid's library.

History - Remembered, Recovered, Invented, Bernard Lewis; Princeton Univ. Press, 1975; hardcover. A succinct introduction to the ways in which people filter history through their personal and cultural needs, fears, and wishes, even when they're trying to be unbiased. An excellent cure for excessive romanticism, scientolatry, and matriarchal fever.

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The Battle for Gaul, Julius Caesar, translated by Anne & Peter Wiseman; Chatto & Windus (London), 1980; ISBN 0-7011-2504-7; hardcover. A modern colloquial translation, filled with dozens of explanatory maps, photo-graphs and drawings.

Elements of the Druid Tradition, Philip Carr-Gomm; Element Books (Dorset, England), 1991; ISBN 1-85230-202-X; paper. A brief introduction to the facts and fancies of Mesopagan Druidism, by the current Chosen Chief of the Order of Bards, Ovates and Druids. Overtly romantic, yet honest about absent historical evidence. Includes excellent guided meditations and good ideas about bridging the gaps between Meso- and Neo-pagan Druids. Also recommended is his *The Druid Way*, the story of a vision quest/pilgrimage through the landscape of southern England (ISBN 1-85230-365-4, 1993, same publisher).

Additional recommended books (some 300 or so) can be found in the back of "The ADF Study Manual".

We do *not* recommend any nonfiction by Robert Graves (on Celtic topics), D.J. Conway, Robert Monroe, Lewis Spense, H.P. Blavatsky, Edward Williams (a.k.a. Iolo Morganwg), or any works by others based on their writings, nor those of Merlin Stone,

Barbara Walker, or other revisionist ideologues. Over 90% of what is available in print about the ancient Druids is hogwash, so read carefully and look for unverified (and unverifiable) assumptions, nationalistic biases, scientific dogmas, monotheistic reinter-pretations, Victorian white-washes, references to Atlantis or ancient Egypt, claims of intact underground family traditions of Druidism, "sacred druid trees" that are actually North American vines, racist/anti-Semitic/sexist ravings, chapters (or entire books) on "Celtic Shamanism" or "Celtic Christianity/ Culdees", etc.

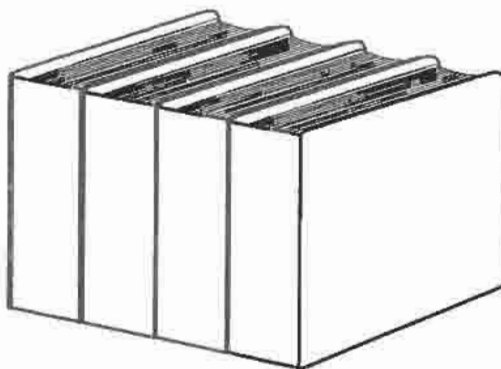
When in doubt, consult your nearest tree...



Announcement

During a closed meeting of the previous Mother Grove with Domi O'Brien in attendance a discussion was held regarding charges of malfeasance of office during her tenure as Preceptor and Board Member. As a result of this discussion, while admitting no guilt, Domi offered to resign from her position on the board.

A decision was made to publish a reprimand between 90 and 95 days after the meeting. This decision has been rescinded by a vote of the current Mother Grove on the basis that it was believed to not be in the best interest of ADF or its membership to continue the practice of issuing reprimands.



Mother Grove Minutes

Compiled By: Fox

ON-LINE MOTHER GROVE
SESSION 8/5/96 - 12/13/96

REMOVAL OF ABSENT OFFICERS:

Motion to adopt the following policy for removal of Absent Officers: "Thirty days prior to a vote to accept the automatic resignation of an absent officer said officer will be sent a written notice by registered mail to their last known address informing them of the impending vote." VOTING RESULTS: Motion Passed: 12 Approved, 0 Opposed

PROCESSING OF ORDINATION REQUESTS:

Motion to adopt the following policy for reviewing ordination requests:

"1) Only persons who have obtained 3rd circle or higher in a Clergy specialization in the ADF Study Program are eligible for ordination.

2) Eligible individuals may request consideration for ordination by the Mother Grove by contacting the Archdruid.

3) The Mother Grove, or a special committee appointed for such purposes, will conduct a detailed examination of each candidate for ordination.

4) Following the examination of the candidate the Mother Grove will conduct a vote on ordination of the candidate.

5) Candidates who are approved for ordination by the



Mother Grove will be ordained by the Archdruid.

6) If the MG does not approve the ordination in question the candidate will be given specific reasons for the denial and given clear recommendations to address the Mother Grove's concerns." VOTING RESULTS: Motion Passed: 11 Approved, 0 Opposed, 1 Absent (Paul)

ASST. SCRIBE OFFICE:

Motion to create a position of Assistant Scribe with the following requirements and duties: "Candidates for this office should have:

1) computer access with the ability to do a mail merge into a word processing program (Access and Microsoft Word preferred), a printer for creating mailing labels and direct access to email.

2) the ability to devote a minimum of 5 hours per week to performing his/her duties.

3) access to an inexpensive printing supplier for the duplication of publications.

4) access to space for the storage of ADF publication stock.

5) access to enough financial resources to purchase mailing

materials and printing services on a reimbursement basis.

6) a support person to back them up if problems arise, and be willing to inform the Scribe right away if they are having problems getting material out.

The duties of the office of Assistant Scribe will be to:

1) maintain weekly contact with the Scribe to receive instructions and report progress.

2) assemble packets of information and publications for mailing upon request.

3) create mailing labels and form letters from files received electronically.

4) arrange postal or parcel delivery of mail packets.

5) maintain enough printed material stock through local printing resources to anticipate demand for publications to prevent delays in fulfilling requests" VOTING RESULTS: Motion Passed: 11 Approved, 1 Absent (Fern)

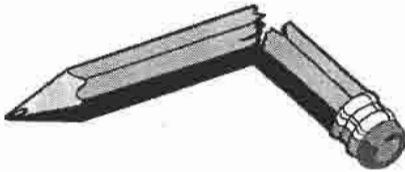
PUBLICATION CONSOLIDATION:

Motion that the decision made by this board on June 2, 1996: "to consolidate *Druids' Progress* and *News from the Mother Grove* into a single publication that comes out six times per year. Name to be established."

be replaced with the following policy:

"*Druids' Progress* and *News from the Mother Grove* shall be consolidated into a single publication which will be

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published four times per year. This new publication will be included as a benefit of ADF membership. The implementation of this policy will not affect the cost of the membership at this time." VOTING RESULTS: Motion Passed: 11 Approved, 1 Absent (Paul)

CONFLICT OF INTEREST:

Motion to remove the first sentence of bylaw 19.2 which states: "If a member under consideration for suspension or expulsion is a Director, he or she may be suspended or expelled only by a two-thirds vote of the remaining Directors".

and approve the following policy:

"No Mother Grove Officer, Assistant Officer nor member of any committee of the Mother Grove may cast a vote in a matter in which they or any member of their immediate family will directly benefit." VOTING RESULTS: Motion Passed: 9 Approved, 3 Absent (Alan, Ann, Sue)

Motion to revise the Conflict of Interest Policy wording approved on 9/1/96 to read as follows: "No Mother Grove Officer, Assistant Officer nor member of any committee of the Mother Grove may cast a vote in a matter in which they or any member of their immediate family will

benefit above and beyond that of the ADF membership as a whole." VOTING RESULTS: Motion Passed: 11 Approved, 0 Opposed

UNFILLED DRUIDS' PROGRESS SUBSCRIPTIONS:

Motion to dispose of all outstanding subscriptions that remain after the mailing of the final issue of *Druids' Progress* as follows:

"1) Non-member subscriptions will be filled with an equivalent number of issues of the New Publication.

2) Non-members may receive a refund for unfilled subscriptions at any time by sending a written request to the Scribe at the Main ADF address.

3) Members who hold outstanding DP subscriptions will be sent a letter by the Registrar which will contain a statement of unfilled issues owed to them. The letter will state that these subscriptions are valued at \$3.75 per issue. Included in the envelope will be a stamped return postcard which will state that the individual may return the postcard to ADF to indicate their preference for disposition of the funds. The postcard will contain check boxes for the member to choose either to receive a full refund or to apply the funds to future membership fees.

4) All funds received for new subscriptions to DP will be returned with an explanation of the publications change." VOTING RESULTS: Motion Passed: 10 Approved, 1 Opposed (Deb)

RESCISSION OF REPRIMAND OF DOMI O'BRIEN:

Motion that the decision made on 3/7/96 by the previous Mother Grove to issue a letter of public reprimand to Domi O'Brien be rescinded. VOTING RESULTS: Motion Passed: 7 Approved, 4 Opposed (Deb, Ian, Paul, Sue)

NOTICE REGARDING DOMI O'BRIEN:

Motion to publish a notice in the next publication that is distributed to the membership which states: "During a closed meeting of the previous Mother Grove with Domi O'Brien in attendance a discussion was held regarding charges of malfeasance of office during her tenure as Preceptor and Board Member. As a result of this discussion, while admitting no guilt, Domi offered to resign from her position on the board. A decision was made to publish a reprimand between 90 and 95 days after the meeting. This decision has been rescinded by a vote of the current Mother Grove on the basis that it was believed to not be in the best interest of ADF or its membership to continue the practice of issuing reprimands." VOTING RESULTS: Motion Passed: 7 Approved, 4 Opposed (Alan, Paul, Sue, Vicki)

NOTICE REGARDING CHRIS FARRINGTON:

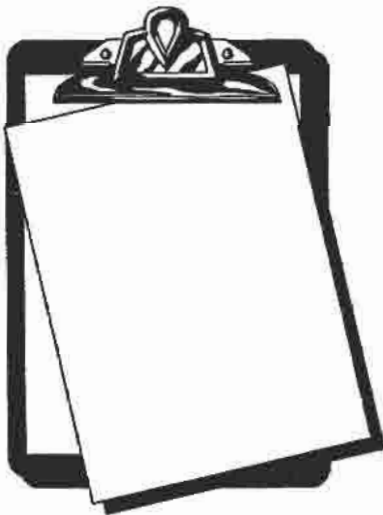
Motion to print a notice in the next publication that is distributed to the membership and be widely distributed

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electronically which states: "The Mother Grove of Ár nDraíocht Féin hereby formally apologizes to Chris Farrington a.k.a. Blackthorn for unnecessarily issuing a public statement intended as a reprimand for his actions while serving as a member of the Nominating Committee for the ADF National Elections. This reprimand was issued as the result of a meeting of the previous Mother Grove, which was not attended by Chris, in which a discussion was held regarding charges of malfeasance by him while in office. The statement was issued despite the fact that Farrington had already resigned from his position. Additionally, the Mother Grove wishes it to be known that they regret any embarrassment that Chris suffered as a result of said statement. The action was taken during a time of great turmoil in the history of ADF and the current Mother Grove does not wish for this extreme action to form a precedent for the treatment of its officers or members in the future."
VOTING RESULTS: Motion



Passed: 9 Approved, 2 Abstain (Ian, Vicki)

APPROVAL OF PROVISIONAL GROVE CHARTER:

Motion to approve the application for provisional grove charter for Dragon Mountain Grove, ADF per the recommendation of the Council of Senior Druids.
VOTING RESULTS: Motion Passed: 11 Approved, 1 Absent (Vicki)

STUDY PROGRAM REVISION:

Motion to approve the following policy for the revision and operation of the ADF Study Program:

"The Mother Grove

The MG shall approve the addition of specialties to the SP. These additions may be made at any time.

The MG must approve initial requirements for each specialty and all changes to those requirements.

The initial requirements for a specialty may not be approved without at least the first three circle levels being defined.

The ADF Preceptor

The ADF Preceptor must approve all circle advancements.

The ADF Preceptor shall be responsible for the revision and publication of the SP Guide.

Once a circle advancement is approved by the ADF Preceptor it shall be considered permanent. It will not be adversely affected by subsequent changes to the study program. All individuals who have been awarded first or second circle in the previous

version of the SP will retain the rank of 1st or 2nd circle Generalist.

Upon the approval of the addition of a new specialty to the SP, the ADF Preceptor will contact the corresponding Guild for that specialty and guide them through the process of electing a Guild Preceptor and designing the requirements for that specialty. An announcement will also be published to the general membership encouraging all members who have expertise and/or interest in the specialty to join the Guild and participate in the SP design.

If there is no Guild which corresponds with the desired specialty an announcement will be published to the general membership requesting those who have expertise and/or interest in the specialty to join in the creation of a new Guild by contacting the ADF Preceptor. The ADF Preceptor will guide the new Guild through the process of electing a Guild Preceptor and designing the requirements for that specialty.

The Council of Lore

The members of the Council of Lore shall be the Guild Preceptors from each of the specialties and the ADF Preceptor.

The Guild Preceptors

There will be one Guild Preceptor per specialty. No person may serve simultaneously as the Guild Preceptor of more than one specialty.

The Guild Preceptor shall be elected from within each Guild by a majority of all votes cast with a quorum of 50%.

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If the ADF Preceptor determines that, due to increased workload, additional help is needed for the Guild Preceptor of a particular specialty the Guild Preceptor in that specialty may appoint Assistant Guild Preceptors. These Assistants may remain in office as long as the Guild Preceptor that appointed them remains in office.

The Guild Preceptor will evaluate and advise the students in his/her specialty.

The term for the office of Guild Preceptor shall be three years. There is no limit on the number of concurrent terms that a Guild Preceptor may serve.

The Guild Preceptor will begin performing his/her duties immediately upon the approval of the requirements. For election purposes, the initial Guild Preceptor's term shall be considered as starting at the close of the Annual ADF Membership Meeting following the approval of the specialty requirements.

The Guild Preceptor may be removed from office at any time by a 2/3 vote of the Mother Grove or by a majority vote of all votes cast of a 50% quorum of the corresponding Guild. If a Guild Preceptor is removed from office by a vote of the Mother Grove that individual will be considered ineligible for election to that office in any Guild for a period of three years.

Upon the removal of a Guild Preceptor from office a replacement Guild Preceptor will be elected by the Guild to serve the remaining term of

office. The ADF Preceptor may appoint an interim Guild Preceptor to fill the office until the newly elected Guild Preceptor takes office.

Each Guild Preceptor will be encouraged, but not required, to utilize the other members of the Council of Lore in evaluation of credentials outside of their area of expertise.

All Guild Preceptors and Assistant Guild Preceptors will be exempt from Study Program fees while in office.



The Guilds

Each Guild will be encouraged to use the existing SP as a baseline for their requirements. They will also be encouraged to get feedback on their requirements from members of the Council of Lore, especially those from within their functional division.

If a student has a complaint regarding a decision made by a Guild Preceptor s/he may appeal that decision to the ADF Preceptor. If the student is not satisfied with a decision made by the ADF Preceptor s/he may appeal that decision to the MG by contacting the Members' Advocate.

Each Guild will propose the requirements specific to their specialty for each circle level. These circles will be designed as follows:

1st circle will be the equivalent of the current SP's 2nd circle requirement;

2nd circle will be an intermediate level between 1st and 3rd circle;

3rd circle will constitute the requirements to be considered fully trained in the specialty.

4th circle will constitute an advanced level of training in the specialty.

5th circle will constitute mastery of the specialty

The Study Program

Applicants to the Study Program shall send a letter to the main ADF address outlining their experience and indicating in which specialty they wish to participate. The Scribe will route all checks for fees to the Pursewarden and send the letter to the ADF Preceptor. The ADF Preceptor will record the receipt of the letter and distribute it to the corresponding Guild Preceptor. Subsequent correspondence between the student and the Guild Preceptor, excluding the payment of annual fees, may be direct. Annual Fee payments must be sent by the student to the main ADF address where the Scribe will forward the checks to the Pursewarden and send notification of payment to the ADF Preceptor.

A generalist study program will be provided at the first circle level for those students who are undecided as to which specialty they would like to pursue. The requirements for first circle generalist will be determined by the ADF Preceptor, subject to

(Continued on page 55)

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Mother Grove approval. Students pursuing this course of study will be evaluated, advised and approved for advancement by the ADF Preceptor. SP fees collected from students enrolled in the first circle generalist program will be utilized by the ADF Preceptor in assisting these students.

Any approved changes to the requirements within the Study Program will be distributed to all affected students and be included in a supplemental publication to be sent with the SP Guide to all new applicants. This supplement will be integrated into the SP Guide when each new edition is published.

General distribution requirements shall be required for all specialties in the Study Program. Functional distribution requirements shall be required of all specialties within that function. All distribution requirements will be determined by the ADF Preceptor in cooperation with the Council of Lore and the Guilds.



These requirements will also be subject to approval of the MG.

If a course is required by two separate specialties on the same subject matter with an similar level of difficulty these courses must be combined into a single course so that it will be transferable between specialties.

Documentable prior experience will be permitted for use in satisfying requirements within the study program.

The Study Guide

The Study Guide will contain a section explaining the three functions and their significance in relation to the SP.

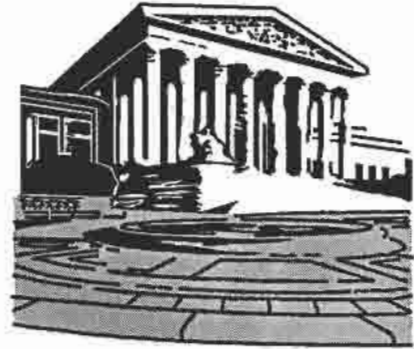
The specialties will be grouped in the study guide according to function with any common distribution requirements listed at the beginning of that function's section.

Training Materials

The circle requirements shall utilize readily available resources, such as professionally published texts and publications when available.

If crucial material is not available via the published sources Guild members will be encouraged to create and professionally publish said materials so as to make it readily available. The author of this material shall retain full rights to the material independent of ADF or the study program.

If the training material can not be published through an independent publisher the material may not be used as part of a specialty's requirements without the approval of the Mother Grove. Such approval



can only be made after a written agreement has been reached between the author(s) and the Preceptor which provides ADF with the right to reproduce and distribute said training material for all time in exchange for compensation to the author(s) if necessary.

Study Program Fees

The annual fee for participation in the study program shall be determined by the Mother Grove

The funding for operation of the Study Program, including the printing and distribution of the program materials, communication costs, etc. shall be derived from the fees collected from students. The annual fees may not be used for any purpose other than operation of the SP without approval of the MG.

The waiver of any Study Program fees must be approved by the ADF Preceptor on a case by case basis.

Transition Issues

Any member who is recorded as having paid SP fees within 2 years prior to the approval of this policy may request the reimbursement of said funds by written request to the ADF Preceptor.

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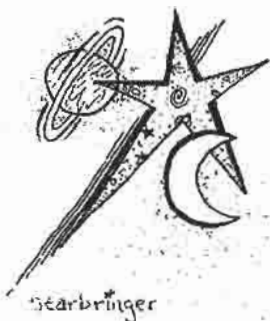
Upon the approval of this policy the existing Study Program will be suspended. Any new applications received will be returned with an explanation of the changes being implemented. Any students who are in possession of a written evaluation performed prior to the approval of this policy shall have six months from the approval date to complete those requirements and be awarded the circle advancement. The status of any students who require additional time beyond this six month deadline to complete the requirements shall be determined by the ADF Preceptor.

Miscellaneous

There will be no official training programs outside of the SP without approval of the MG." VOTING RESULTS: Motion Passed: 8 Approved, 1 Abstained (Alan), 2 Opposed (Gwydion, Jaguar)

BARDIC GUILD TRAINING PROGRAM:

Motion to permit the existing training program created by members of the ADF Bardic Guild to be used as an official ADF training program for 2 years following the approval of this



motion. VOTING RESULTS: Motion Passed: 8 Approved, 1 Abstained (Alan), 2 Opposed (Fox, Jaguar)

STUDY PROGRAM FEES:

Motion to establish the fees required for members of ADF to participate in the ADF study program as \$15 per annum per specialty. VOTING RESULTS: Motion Passed: 10 Approved, 1 Abstained (Alan)

MEMBERSHIP STATUS OF SHENAIN BELL:

Motion to change the membership status of Shenain Bell from "Suspended" to "Prisoner" and to cancel his banishment from attending ADF activities. VOTING RESULTS: Motion Passed: 9 Approved, 1 Opposed (Fern), 1 Absent (Alan)

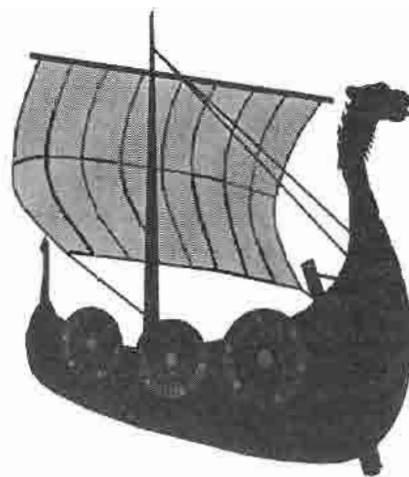
COMPASSIONATE MEMBERSHIP:

Motion to adopt the following policy for providing free membership to those in financial crisis:

"1. Expiring members or prospective new members who are unable to pay for their ADF membership may apply for compassionate membership by mailing a completed membership form and a written request detailing the reasons for their hardship to the main ADF address.

2. The Scribe will forward the request to the Member's Advocate who will review the request, contact the individual if necessary to obtain more details including any documentation necessary to substantiate the request, and make a recommendation to the MG for approval.

3. All details of the individual's circumstances, including their identity, will remain strictly confidential outside of the Mother Grove.



4. Once compassionate memberships are approved a notice will be published to the general membership requesting targeted donations to pay for the compassionate memberships. These memberships will remain on hold until donations are received and will be awarded from those donations in the order approved.

5. Those receiving compassionate memberships will be accorded the same rights and privileges as any regular member of ADF.

6. Compassionate memberships will be granted on a one-year basis and limited to three consecutive years." VOTING RESULTS: Motion Passed: 9 Approved, 2 Absent (Ian, Gwydion)

APPOINTMENT OF NON-OFFICER DIRECTOR:

Motion to appoint Richard Uhler to the office of Non-Officer Director per ADF Bylaws Article 8:14 to fill the seat vacated by the resignation of Ann Socolofsky. VOTING RESULTS: 8 Approved, 1 Abstain (Paul), 2 Absent (Gwydion, Ian)



Grove Listing

*Below is the current listing of ADF
Groves, Protogroves, SIGs, and
ADF officers. If you find errors,
please forward them to Jaguar.*



United States:

DragonSong Grove

SD: Vicki Mieth
Box 23431,
Phoenix, AZ 85063
Voice: (602)873-2856
Internet: merlyn@goodnet.com
Newsletter: Dragon's Song

Dragon Mountain Grove

SD: Tara
c/o ADF, P.O.Box 516
East Syracuse, NY 13057-0516
Internet: tara9@aol.com

Iron Hill Protogrove

GO: Nisza Zeron
29 Ashkirk Place
Newark, DE 19702
Internet: Nisza@aol.com

Wild Onion Grove

SD: Chris Sherbak
P.O.Box 87651,
Chicago, IL 60680
Voice phone: (312)489-5766
Internet: drubear@aol.com

Taproot Grove

GO: Ann Socolofsky
Box 3322,
Kansas City, KS 66103
Internet: annsoco@aol.com

Garrán ná bPréachain Naomh:

Grove of the Sacred Crows
SD: Gwynne Green
P.O. Box 388
East Bridgewater, MA 02333
Voice phone: (508)378-2870

Internet: CrowGrove@aol.com
Newsletter: The Wild Avocado

Cedarlight Grove

SD: Will Pierson
Box 21723,
Baltimore, MD 21222
Voice: 410-766-5028
Internet: Cedarlight@aol.com
Newsletter: A Walk with the
Old Ones

Mugwort Grove

SD: Bob Knox
Box 835,
Greenbelt, MD 20768-0835
PODS: 93:9810/01 (Nathair)
Newsletter: What's Brewing
Email: c/o Alex Cauthen Zach
alex@alembic.crystal.com

Garrán Lochanna Gealla:

Shining Lakes Grove
SD: Fox
P.O. Box 15585,
Ann Arbor, MI 48106-5585
Voice: (313) 665-8428
Internet: FoxADF@aol.com
Newsletter: Ripples, \$5/yr

Desert Willow ProtoGrove

GO: Greythorn
P.O. Box 4154,
N. Las Vegas, NV 89036
Internet: Greythorn1@aol.com

Bergen/Rockland Protogrove

GO: Isaac Bonewits
Box 1021, Nyack, NY 10960
Voice: (914)268-6382
Internet: IBonewits@aol.com

Green Man Grove
SD: Bryan Perrin
Box 3495,
Jersey City, NJ 07303
Newsletter: MetroDruid Nuz

Muin Mound Grove

SD: Skip Ellison
Box 592,
E. Syracuse, NY 13057
Internet: SkpEllison@aol.com
Newsletter: Muin Light

Brushwood Protogrove

GO: Frank Barney
#1 Bailey Hill Rd., Box 154
Sherman, NY 14781
Internet: Brushwood1@aol.com

Stone Creed Grove

SD: Richard Uhler
Box 18727,
Cleveland Hts., OH 44118
Internet: rwu61@aol.com
Newsletter: A Whispering
Among the Trees

MudFireWindSpirit Grove

SD: Arnold Brooks
Box 23968,
Columbus, OH 43223
Internet:
76714.1544@compuserve.com

Garrán Fiadh Beannach Fionn:

White Stag Protogrove
GO: Erin Brennon
Suite 104, 6756 E. Broad St.,
Columbus, OH 43213
Voice: (614)927-6936

Blue Heron Protogrove

GO: Mary Lee Raines
P.O. Box 212,
Kirkersville, OH 43033-0212
Newsletter: Blue Heron News, \$4/yr

Sassafras Grove

SD: Earrach Canali
Box 100091,
Pittsburgh, PA 15233
Internet: veruca@sgi.net

World Tree Grove

SD: Paul Maurice
Box 10036, Cranston, RI 02910
Voice: (401)785-9605
Internet: pmaurice@adf.org

(Continued on page 58)

(Continued from page 57)

Gulf Coast Protogrove
GO: Black Tiger
P.O. Box 7588
Pasadena, TX 77505-7588
Internet: blktiger@infocom.net

Bri Leith Grove, ADF
SD: Deja Flite
P.O. Box 3322
Texas City, TX 77592-3322
Voice: (713) 339-0696

Little Acorn Protogrove
GO: Robert Holbrook
Box 36, Unionville, VA 22567

Sun Raven Protogrove
GO: Beket-Asar Edithsdatter
Box 8212, Madison, WI 53708
PODS: 93:9806/0 (Beket)
FIDO: 1:121/45
Internet:
Beket@f45.n121.z1.fidonet.org

Canada:

Clairière du Renard Argenté:
Silver Fox Protogrove
GO: Linda Demissy
2624 Jeanne d'Arc
Montreal, Quebec H1W 3V9
Voice: (514)-259-8916
Internet: one@CEDEP.COM

=====
Guilds and SIG's:
=====

Alternative Gender & Sexuality SIG
Callista, POBox 141, Albany, OH
45710, evenstar@frognet.net

Anthro-Archaeology SIG: Londubh
111 Backshell Rd.
Savannah, GA 31404
(912)231-1745
Internet: londubh@worldnet.att.net

Arts Guild - Samildinach:
Bryan Perrin (Green Man
Grove)

Bardic Guild: Gwynne Green
(Grove of the Sacred Crows)

Brehon Guild: Chris Farrington
Oak, Ash and Thorn Protogrove
Internet: ChrisADF@aol.com

Children's Education SIG
Pete Gold, POBox 1432, Littleton,
MA 01460, petegold@tiac.net

Diviners' Guild: Barbara Wright
(Wild Onion Grove)
Internet: ceorua@aol.com

Druid Corps of Engineers:
Nizsa Zeron (Iron Hill
Protogrove)

Ecology & the Environment SIG
Sylvan, (540)582-5593,
adelach@erols.com

Fire and Ice Kindred (Norse):
Paul Maurice (World Tree Grove)

Grove Administrators' SIG
Black Tiger (Gulf Coast
Protogrove)

Healers Guild: Ann Socolofsky
(Taproot Grove)

Kitchen Witches' SIG
Branawen, P.O. Box 27412,
Towson, MD 21258-7412

Polyrelationship SIG: Gar Nelson
Internet: finn@nameless.com

Prisoner Relations Committee
and Prisoners SIG:
Camille Grant (Bri Leith Grove)

Solitaires' SIG: Chris Sherbak
(Wild Onion Grove)
Internet: drubear@aol.com

TechnoDruids' Guild:
Londubh and Elric,
Internet:
londubh@worldnet.att.net
and lyork@cris.com

Warriors' Guild
Robert Barton (Grove of the
Sacred Crows)

=====
ArchDruid, Fox:
(Shining Lakes Grove)
adf-archdruid@adf.org

Vice Archdruid: Vicki Meith
(Dragon Song Grove)
adf-vice-archdruid@adf.org

Pursewarden, Gwydion ap'
Morrygan:
(Shining Lakes Grove)
adf-pursewarden@adf.org
(313) 485-8632

Scribe, Skip Ellison:
(Muin Mound Grove)
adf-scribe@adf.org

Preceptor, Deb Kest:
(World Tree Grove)
adf-preceptor@adf.org

Registrar, Black Tiger
(Bri Leith Grove)
adf-registrar@adf.org

Chronicler, Jaguar:
(Shining Lakes Grove)
adf-chronicler@adf.org

Members' Advocate, Sue Parker
(Liafel) (Stone Creed Grove):
adf-members-advocate@adf.org
(216) 428-6627

Non-Officer Directors
Ian Corrigan (Stone Creed Grove),
Fern Bernstein (Mugwort Grove),
Paul Maurice (World Tree Grove),
Richard Uhler (Stone Creed Grove)

Chief Bard, Gwynne Green:
(Garrán ná bPréachain Naomh)
adf-chief-bard@adf.org

Chief Artificer, Bryan Perrin
(Green Man Grove)

Chief Liturgist, Ian Corrigan
adf-chief-liturgist@adf.org

Chief of the Council of Senior Druids,
Paul Maurice: (World Tree Grove)
adf-senior-druids-chief@adf.org

Acting Chief Information Officer,
ADF Webmaster and Listmaster,
Anthony Thompson:
adf-webmaster@adf.org and
adf-listmaster@adf.org.

Archdruid Emeritus, Isaac Bonewits:
ibonewits@aol.com

SD = Senior Druid
GO = Grove Organizer
Last Updated 12/20/96

VALUING THE LIFE OF OUR DRUIDRY

An Anonymous Survey

This survey was created to give the membership an opportunity to share their attitudes and concerns about the organization. The results will be used to guide the Mother Grove in finding ways to better serve our members. Please take a moment to complete the questions below and mail it back to us by March 1, 1997 at: ADF, P.O. Box 516, East Syracuse, NY 13057-0516.

Demographic Questions:

How old are you? _____

Are you male _____ or female _____?

When did you join ADF? 19__

Are you currently a member of a Grove or Protogrove? ___ Yes ___ No

If No, have you ever been a member of a Grove or Protogrove? ___ Yes ___ No

Are you currently a member of a Guild or SIG? ___ Yes ___ No

Do you or have you served in a Leadership Role in ADF or a Grove/Protogrove/SIG/Guild? ___ Yes ___ No

Have you ever participated in the ADF Study Program? ___ Yes ___ No

If No, why not: ___ Haven't had the time

___ I'm not interested

___ I didn't like the program

___ I can't afford it

___ I tried but couldn't get a response

___ other: _____

Do you live in the USA? ___ Yes ___ No

If No, what country/province do you live in? _____

If Yes, what state do you live in? _____

What is your primary ethnic interest, if any? _____

Did you participate in last year's National ADF Elections? ___ Yes ___ No

If no, why not? _____

Do you intend to renew your membership when it expires? ___ Yes ___ No

What do you feel is ADF's greatest strength? _____

What do you feel is ADF's greatest weakness? _____

Survey Questions:

1 Strongly Agree; 2 Agree; 3 Don't Know; 4 Disagree; 5 Strongly Disagree

Using the above scale, please indicate how you feel about the following statements:

1. ADF's vision is understood and accepted by its members. ____
2. The Mother Grove's priorities are consistent with ADF's vision. ____
3. ADF helps its members grow spiritually and personally. ____
4. ADF's Groves help their members grow spiritually and personally. ____
5. ADF's Guilds/SIGs help their members grow spiritually and personally. ____
6. ADF encourages and enables its members to serve fellow members. ____
7. ADF encourages and enables its members to serve the larger community. ____
8. ADF encourages and enables its members to serve the needs of the environment. ____
9. ADF encourages and enables its members to serve the Gods and Spirits. ____
10. Overall, our leadership is doing a good job. ____
11. Overall, our Groves are doing well. ____
12. Overall, our Guilds/SIGs are doing well. ____
13. Overall, our Solitaries are doing well. ____
14. ADF actively supports the work of other Neopagan organizations. ____
15. ADF actively supports and participates in religious freedom concerns. ____
16. ADF Publications adequately communicates the organization's activities. ____
17. ADF Publications adequately promote an understanding of Druidry. ____
18. The concerns and ideas of the members are heard by ADF's leadership. ____
19. ADF adequately promotes youth spiritual/cultural education. ____
20. ADF's spiritual resource material, such as published liturgical material adequately meets my needs. ____
21. The benefits of ADF membership are well worth the money. ____

Our Contributors

Black Tiger, *Just Do It*

Black Tiger is ADF's Registrar, and an active contributor to our on-line lists.

George Cooney, *Calling the Hunter*

George is a friend of Shining Lakes Grove, and has long had a strong interest in issues surrounding the Right to Die movement.

Ian Corrigan, *Omens for the Archdruid*

As our Chief Liturgist and a Non-Officer Director, Ian is especially qualified to read the omens.

Fox, *Fox Tracks*

Fox has been an active member of ADF for several years, founding and leading Shining Lakes Grove while recently adding the responsibilities of a father and Archdruid to his plate.

Peter Gold, *Marking Sacred Space*

One of ADF's lifetime members, Pete is an early member of the Council of Lore.

Deb Kest, *The New Study Program*

Newly elected as Preceptor, Deb has been instrumental in redesigning ADF's Study Program. She is another long-time member of ADF.

Londubh, *Falling Acorns*

Aside from summarizing our Groves' activities, Londubh is also a co-chief of the TechnoDruids' SIG and the new head of the Anthro-Archaeology SIG. His professional field is archaeology, and he is also very active on-line.

Paul Maurice, *Warrior Virtues*

Paul has been the Senior Druid of World Tree Grove for many years, as well as being the head of the Fire and Ice Kindred and Chief of the Council of Senior Druids.

Mama Moon, *Why Willows Weep*

A very active member of Shining Lakes Grove, Mama Moon is a professional storyteller along with heading up SLG's Youth Program.

Sue Parker, *Kids' Pages*

Taking on the significant challenge of creating a kids' corner for Wellsprings, Sue is involved with children professionally. She is also ADF's Members' Advocate.

Raven Hecate-Ana Spiritdancer, *Great Burdock*

Granny Raven is a member of the Healers' Guild and Artisans' Guild of Shining Lakes Grove. She is training to be a professional healer, with a concentration in herbalism.

Starbringer, *Artwork*

Also known as Marie, Starbringer is an active member of Shining Lakes Grove. She is a published artist.

Sylvan and Rob, *Winter Birding*

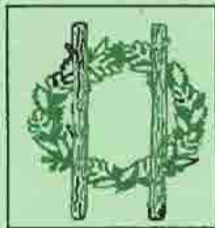
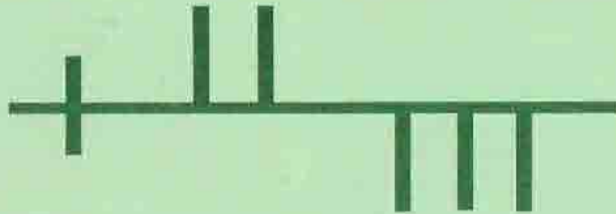
Sylvan and Rob have recently joined us, and are very active in environmental issues. They are heading the new Ecology and the Environment SIG.

Tara, *ADF-Religion Summary*

The Senior Druid of our newest Grove, Dragon Mountain, Tara is also very active on-line.

Willow, *Ancient and Magical Ireland*

The author of several books well-known to Pagans, Willow (a.k.a. Ellen Evert Hopman) is the Vice President of Keltria. She regularly co-sponsors trips to places of great Pagan interest.



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